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A N
E S S A Y
TOWARDS A NEW
ENGLISH VERSION
OF THE
B O O K of J O B,
FROM THE
ORIGINAL HEBREW,
WITH A
C O M M E N T A R Y,
And some ACCOUNT of his LIFE.

By THOMAS HEATH, Esq. of EXETER.

L O N D O N,

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M D C C L V I.



TO THE MEMORY OF THE LATE
RIGHT REVEREND FATHER IN GOD

J O H N,
LORD BISHOP OF BRISTOL,

Who, in every STATION of his Life,
Was an HONOUR and an ORNAMENT
To the UNIVERSITY of OXFORD,
The CHURCH of ENGLAND,
And the BRITISH NATION.

AND TO WHOM,
Had the Divine Providence thought fit to have preserved
his valuable Life,

T H I S E S S A Y

was, with his Permission, intended to have been dedicated,
in grateful Acknowledgment of the Friendship where-
with he has been kindly pleased to honour the Author.

BE IT NOW,
As the only means remaining in his Power
Publickly to testify the highest Veneration for his Virtues,
the warmest Gratitude for his Friendship,
and the sincerest Sorrow for his Loss,

most humbly inscribed by

T H O. H E A T H.



P R E F A C E.

TO account for the various apparent inequalities of the Divine providence, and, in the style of our late admirable poet ^a,

“ To vindicate the ways of God to man,”
hath been in all ages the study of the wisest and best of men. Of those disquisitions, if not the most ancient, at least the most sublime is contained in this book ; and the conclusion pronounced by the Almighty, is the only result which can ever flow from such researches ; to wit, That the mind of man not being capable of comprehending the least part of the works of the Creator, is much less able to form a judgment of the whole plan of his providence, and the government of the world. That it must therefore best become him, patiently to submit to, and humbly to acquiesce in, every dispensation of Providence ; in a firm belief, that it is in every respect the best and most wisely adapted, to procure the greatest happiness to mankind in general, and himself in particular ; though the labyrinth may be in many cases so intricate, that his short-sighted faculties cannot look through and discern, how that happiness is to be accomplished.

The observation of those inequalities of Providence, in the ages antecedent to the promulgation of the Gospel, and the revelation of immortality and eternal life by our blessed Saviour, was a great stumbling block to many pious and holy men, and particularly the Psalmist ^b ; and accordingly

^a Pope's Essay on Man, ep. i.

^b Psalm lxxiii. 18, et seq.

we find, that nothing less than an immediate revelation from the sanctuary, was capable of setting his mind at ease in this matter, by giving him a somewhat larger view of the scheme of Providence, and shewing him, that though the wicked might to all appearance flourish for a time, yet their ruin was nevertheless sure and inevitable.

Various have been the conjectures of learned men concerning this book : some imagine it to be a real^c history, others that it is only a dramatic^d dialogue. Some think it was written by Job himself^e, the chief personage of the poem, or at least by some of his friends ; others contend that it is the production of some later^f writer ; but who that writer was they disagree, as well as concerning the age in which it was written ; and indeed, whether the whole be the work of one hand, or of more than one. Some again question, whether it be in its present form an original ; and think it probable, that it was originally (at least the substance of it) written in the Arabic^g language, and that in after times it was put into its present dress by some Jew ; and as various have been the hypotheses formed in consequence of these conjectures. But as those very different opinions have no other foundation than conjecture, and very little real evidence remains, on which any system may be solidly established, learned men have, and will embrace, the one or the other hypothesis, as it may appear to them in a stronger or fainter light.

^c Spanheim. hist. Jobi. Schul-
tens comment. in lib. Jobi, alii
multi.

^d Maimonides. R. Schem. Tof.
Junilius Africanus. Salmasius. Le
Clerc.

^e Suidas. Isidorus. Hisp. Sextus
Senensis. Hottinger. Walton. Bo-
chart. Huet.

^f Scaliger. Grotius. Spanheim.
Le Clerc. Warburton.

^g Spanheim, passim.

What appears to me, on the most diligent inspection of the work itself, as well as what hath been advanced in favour of the several hypotheses abovementioned, is, that the foundation of the poem is an undoubted matter of fact; that in very ancient times (for this the longevity of Job evinces) there was a very rich and powerful person named Job, that he was remarkable for his great piety and virtue, that he was, by very great and sudden misfortunes, reduced to a state of great misery and distress; that he bore his afflictions with an uncommon patience and resignation to the will of God, and that he was afterwards advanced to a greater degree of prosperity, than he had enjoyed in the former part of his life. A tradition of this kind, I make no doubt, obtained over the East from very ancient times; and accordingly we find him in the prophet Ezekiel^b, ranked with Noah and Daniel, as a man famous for righteousness above all others; and from this tradition, the author, whoever he was, hath taken occasion to work up the several circumstances with which he hath thought proper to adorn his poem, into the finest tragical dialogue which is now extant, or probably ever existed. But that the book now extant could not have been written by Job himself, or any of his friends, is, I think, as apparent, from the many and frequent allusions to the laws of the Mosaic polity, and to the history of the Jewish nation; which, whoever reads the book through with attention, must clearly see. And what puts the matter beyond all dispute is, it's being wrote in metre (as is, I think, universally acknowledged) since no man speaks in verse, much less one who is in the agonies of pain. Verse is the work of a mind at ease, and requires much pains

^b Ezekiel xiv. passim.

and polishing, and is not at all consistent with complaints, poured out in the agonies of torment and despair. I do not deny, but those workings of the mind may be very beautifully described in verse; and very extraordinary examples of that nature may be produced, from the remains of the ancient poets, as well as from the works of the moderns: but those pictures are wrought by men at their ease, and undergo much correction and improvement, before they can be finished up to the last degree of perfection. They are not what is extorted by the force of pain, when the mind is, as it were, unhinged and disjointed by the sufferings of the body; and this is plainly supposed to be the case of Job.

Who the person was who was the author of this poem, is an enquiry likely to be as fruitless as it is of little consequence. That he was by nation a Jew appears to me very clearly, not only from the allusions abovenamed, but also from the name Jehovah, known only to that nation; and which, nevertheless, appears not only in the narrative, in the beginning and ending of the poem, but also, in spite of all his caution (and he hath very studiously avoided it, as the characters of his speakers required) it appears ⁱ once, and was, I believe, originally also in another ^k passage of this poem, though it now stands in the printed copies Adonai.

As to the age in which it was written, the several allusions to the latest part of the Jewish regal history, will not permit me to doubt, that it was wrote either during, or after the captivity; and indeed there cannot be any time imagined, when disquisitions of this kind were more likely to have exercised the thoughts of religious men, since the then state of things must have appeared exceeding strange

ⁱ Chap. xii. 9.

^k Chap. xxviii. 28.

to any sincere believer and practiser of the Mosaic law ; because, although temporal blessings had been plentifully promised to the observers of that law, yet they saw themselves in the miserable condition of captivity, deprived of all those blessings, which were evidently in that law annexed to the zealous observance of it. The question then would naturally arise, how this was consistent with the known attributes of God, truth, and goodness ; and a proper solution of this question would be of universal use. Our author attempts this, and though unable to solve it perfectly, yet, in the person of the Almighty, he gives the only solution at that time possible (life and immortality not being as yet brought to light by the Gospel) ; that though man, for want of sufficient capacity, was not able to comprehend the whole system of Providence, yet he might safely rely on the goodness of God, that all his dispensations, however dark and intricate they may appear at present, would in the end (to use the language of the Apostle) work together for his good, provided he loved and feared God : and the example of Job was very apposite to this purpose, since a case could hardly be conceived, where matters were to all appearance more desperate, and where yet the restoration was more complete. But I am anticipated in this reasoning, by the very learned Dr. Warburton¹, whose arguments do, I think, fully prove, that this poem is a production of a later age than is generally supposed, and to which the reader is referred.

The many Chaldaisms, Syriacisms, and Arabisms, with which this book abounds, are also a very certain mark of its being of later date than most of the other books of the Old

¹ Divine Legation of Moses, vol. II. part ii.

Testament; since, according to all rules of right criticism, the nearer the language was to its fountain the purer it would be, and fewer deviations towards the other dialects would be found, than could be expected after a converse with other nations for a number of years, had gradually infused a taint of their several languages into it. Now that this book abounds with those different dialects, above most other books of the Old Testament, is acknowledged by all learned men who have written on the subject.

That it was written by one person only I have not the least doubt; the introduction and conclusion only supplying the place of prologue and epilogue, to inform the reader of the characters of the several persons who were to make their appearance in the poem, and in the conclusion to mark out its catastrophe, in the same manner as is done in divers of the tragedies of Euripides^m, and the comedies of Plautusⁿ, where some god, or principal personage, in the character of the prologue, gives a short account of the several persons who are to make their appearance, and their connexions with one another; and in the conclusion, either a god or the chorus in the Greek poet^o, or the grex^p in the Latin, mark out the conclusion or catastrophe of the poem, as well as give an account what becomes of the persons afterwards. Our author, having no means of that kind to employ, steps forth, and in his own person introduces the several personages of the poem to our acquaintance; and in conclusion

^m Hecuba. Medea. Hippolytus.
Alceſtis. Andromache. Iphigenia in
Tauride. Orestes. Troades. Bacchæ.
Cyclops. Helena. Ion. Electra. Da-
nae.

ⁿ Amphitryon. Aulularia. Captei-

vi. Casina. Menæchmei. Rudens.
Pænulus. Truculentus.

^o Iphigenia in Tauride. Orestes.
Bacchæ. Helena. Ion.

^p Amphitryon. Casina.

informs

informs us of the subsequent fortunes which befel them. I would not be hereby understood to insinuate, that this poem was intended for the stage, as I am well satisfied those entertainments were unknown to the Jews, and indeed to all the orientals: but it seems the most simple and natural method of introducing the speakers, to make the reader beforehand acquainted with their characters and circumstances, and the poem could not be handsomely concluded, without informing the reader of the completion of the action.

In consequence of what hath been said, there can be, I think, no doubt, that this book was originally written in Hebrew; and the Chaldaisms, Syriaisms, and Arabisms, with which it abounds, will only evidence, that it is a production of a later age, when the purity of the language began to decline, and when, from the dispersion of the Jews through all the East, it began to receive a taint of the other dialects, from their converse and connexions with the several nations among whom they dwelt during their captivity.

The same considerations will shew, the utter impossibility of the author's being acquainted with the doctrines of a future state, and a resurrection of the body; since this is wholly inconsistent with the whole tenor of his argument, and the great difficulty with which he was so much perplexed, and which at last he was not able perfectly to solve, would on those principles be easily accounted for: but of this we find not the least hint, nor doth the author attempt a solution of the difficulty on those principles.

It may seem strange, that after the labours of so great a number of learned men, tending to illustrate this poem, have been communicated to the public, any thing more should be

be yet wanting to set the meaning of the author in a proper light; but it is well known to learned men, that, till very lately, the argument and design of the poem were not thoroughly understood. At the revival of learning in the West, all the light which could be attained in the Hebrew language, was only what was communicated by the Jewish doctors, from whom the first Hebraicians thought it a crime to depart a hair's breadth. But it is now well known, that those doctors themselves did not perfectly understand the Hebrew language; and indeed, that the knowledge of the language was lost much earlier, must be apparent to every person who will consult the several ancient versions of this book, particularly, since seldom any two agree in the sense of any passage where there is much difficulty; and they all in their turns translate in such a manner, that very often one would scarcely think it was intended as a version of the book. The consequence therefore of servilely following such guides, was, that it entirely prevented the critical acumen from making those improvements, which the authors, whose works are preserved in the other learned languages, have long experienced the benefit of. Another opinion, derived from the same fountain, hath likewise been an inexpressible hindrance to a farther progress in the knowledge of the language; I mean that of the absolute integrity of the present printed Hebrew text, as it hath hindered the collation of ancient manuscripts, in order to ascertain the true reading. This was long ago pointed out by the learned Capellus, as the only probable method of restoring those writings to their primitive purity; and the specimens which the learned Mr. Kennicot hath given the public, of the various readings of the several manuscripts in the libraries of

our universities, do, I think, fully evince, that such a collation would prove highly advantageous. Some benefit I have found in the explanation of several difficult passages, from the collation of those manuscripts, which I obtained by means of my very worthy and learned friend, the reverend Mr. Joseph Sandford of Baliol College; more I might probably have received, had the collation of those manuscripts been ever perfectly made and published: and I make not the least doubt, when a collation is made (if it ever be made) of the several manuscripts, which now lie, I am sorry to say, mouldering in the several public libraries in divers parts of Europe, this point will be established beyond contradiction; to wit, that no particular providence hath attended the writings of the Old Testament beyond those of the New, or indeed the works of any other writer; and that the only method of restoring those writings to their primitive purity, is to make use of the same helps, and the same critical acumen, which hath thrown light on the writings of all other ancient authors. Whenever this method shall be pursued, 'tis very probable many of the difficulties, which now appear in the sacred text, will vanish, and the defence of revealed religion be rendered more easy.

The use of the dialects in the investigation of the true meaning of the several roots in this language, was never carried to the height it is at present; till the late very learned Albert Schultens, in the beginning of this century, bent his studies this way; and with so great success, that I think it may be truly said in his praise, that his endeavours have contributed more towards the true knowledge of the Hebrew language, than the united labours of all that went before him. More improvements he certainly would still
b have.

have made, had he given as great an attention to the Chaldee and Syriac dialects as he hath done to the Arabic; and had he not been so firmly attached to the opinion of the absolute integrity of the present printed Hebrew text, to that degree indeed, that no absurdity, however evident, was of weight sufficient to engage him to assent to the alteration of the least letter. More still in this way, much more, is yet reserved for the labours of the learned; and the attention which hath been paid to the oriental languages for some years past, and especially in the university of Oxford, promises great advances in this kind of learning.

The want of a tolerable version of this book in the English language hath been long complained of; and though many learned men have of late years made some attempts towards a better explanation of it, yet those attempts have not been general; and the authors have for the most part had in view, to establish some favourite hypothesis, by which means the book itself hath in great measure still remained in its former obscurity: nor hath the paraphrase and commentary of the learned Mr. Professor Chappelow so far removed all difficulties, that a new version is no longer necessary. This being the case, and as the meanest workman may be of some use in raising the fabric, it will not, I hope, be unacceptable, that I contribute my part, however small it may be, towards the general improvement. And here it may be justly expected, that some account should be given of the version I now offer to the public. I have therein chosen not to deviate from the version published by authority, except in cases where I am fully convinced that version doth not come up to the sense of the author. I have endeavoured to make the version as literal as possible,
consistent

consistent with the difference between the two languages ; a closer version than that would have been stiff and harsh, and, in not a few places, hardly intelligible. I have, as far as the apparent sense of the author would allow, followed the present printed Hebrew text, making no alteration but where the sense absolutely requires it ; and hardly ever more than of a single letter, except where warranted by the manuscripts. I have not been quite so scrupulous as to the pointing ; it being, I apprehend, now pretty universally allowed, that the vowel points are not a part of the text. I have taken the assistance of the ancient versions as often as they would afford any, but this is much more seldom than can well be imagined ; and I have drawn from the dialects all the light my knowledge in them would supply me with ; and in this part I acknowledge myself much indebted to the valuable works of the late very learned Albert Schultens. Much more light in this way will be thrown on this book, and on the language in general, by a farther pursuit of the same studies. Here also I take the opportunity to acknowledge myself indebted for much assistance, to the remarks of my very learned friend Mr. Mudge on this book, which I have acknowledged in the course of the commentary ; many smaller improvements I have taken from him, which would have been too tedious to enumerate. I have, I think, restored order to the latter part of the poem, which was manifestly dislocated ; and I flatter myself, the assigning it's proper place to each speech, will not contribute a little to the right understanding the whole. The poem now appears compleat and uniform, whereas it before seemed to be deficient in its conclusion, and the words of the poem seemed to point out the method of rectifying it ; for

'twas plain, from the 7th verse of the xlii^d chapter, that Jehovah was the last speaker, whereas the last speaker who now appears is Job : again, chap. xl. 5. Job says, “ I have “ spoken twice, but I will add no more ;” whereas, as the poem now stands, this is the first speech which Job makes, and he doth add more, for he speaks again ; but in the order I have placed it, 'tis his second, and he speaks no more. Any persons who may think those arguments not conclusive, may easily read it in the form in which it stands in the public version. If I shall have contributed to the better understanding of some of the more difficult passages, I shall think my time and pains well bestowed ; wherever I am mistaken, I shall be gladly set right ; and see with pleasure, that this might be an incitement to some abler hand, to carry this book, or any other of the sacred writings, to that perfection of which they are capable ; and there is indeed room for great improvements. In the mean time, the following version is humbly offered to the public, and I intreat every lover of oriental literature in the language of Horace,

*Si quid novisti rectius istis,
Candidus imperti, si non his utere mecum.*

P. S. After the above was written, came to my hands the version and notes of the very learned father Charles Francis Houbigant on this book. The performance must speak for itself, and the learned will undoubtedly allow it all the reputation due to its merit. I shall only remark, that it were to be wished the father had not paid so strict a regard to the ancient versions ; the compilers of which were plainly deficient, in the most necessary qualification ;

I mean a thorough knowledge of the Hebrew language : so that to alter the text, merely to make it suit their versions, seems to be shewing more respect to their judgment than it deserves.

The various readings by him produced, from the manuscripts, as well in the king of France's library as in the library of the Oratory, and others, I have transcribed into this work ; and it were to be wished, that the learned father had obliged the world with a perfect collation of those manuscripts, and been more explicit from what manuscripts the various readings were taken ; for when he only says two, three, four, or five MSS. read in such a manner, without saying what MSS. they are, it undoubtedly takes off much from the authority. The giving only select various readings, favours too much of favouring a particular system ; whereas, if all had been published, learned men would have been at liberty to make the best use of them ; since a reading may appear of importance to one man, which doth not appear so to another. But that which deserves the greatest blame, is, that *grande supercilium* which appears throughout the whole commentary ; and that uncivil treatment he bestows on many learned men ; particularly on Arias Montanus, Codurcus, and, above all, Schultens, whom he by no means treats with that gentleman-like behaviour which their labours deserve. I have touched on this more than once, in the additions I have made to the notes ; but not once in a number of places where he is guilty of it. Learned men ought, with gratitude, to remember the obligations they have to the labours of their predecessors ; and how advantageous those labours have been to them in their researches ; and not to abuse them,
and

and turn them into ridicule, at the same time that they are not above stooping to make use of their assistance. At the same time, I must do the learned father the justice to say, I think some of his criticisms are truly valuable; and his reasoning, concerning the application of the acumen criticum to the sacred writings, appears to me strictly conclusive.

S O M E
A C C O U N T
O F T H E

COUNTRY, LINEAGE, AGE, FRIENDS,
ENEMIES, and FAMILY of JOB.

ALTHOUGH it hath been observed in the Preface, that the several hypotheses of learned men, both ancient and modern, concerning the person, age, lineage, and country of Job, have been founded on mere conjecture, there remaining little or no real evidence on which any thing can with certainty be established, yet, as it may perhaps be matter of some entertainment to the reader, to lay before him in a short view, what appear to me to have been the most probable conjectures of learned men on those heads, I have thrown together the following account, which, I imagine, contains pretty nearly the substance of what has been by learned men, with any degree of probability, observed, together with some remarks of my own; to which, however, I desire no more regard may be paid, than their weight shall appear to deserve.

But here I cannot avoid taking notice of an error, which seems to me to run through the reasonings of most learned men on this subject; I mean, that they do not make a due distinction between the times of Job and those of the author of the poem; which are, however, very different. For on the one hand, when any passage is made use of to prove the poem to be of a later age than has been generally imagined,
they

they endeavour to invalidate the argument, by shewing^a, that the facts supposed to be alluded to are in date posterior to, or that the sentiments, according to such interpretation, are inconsistent with the manners of the age in which Job must have been supposed to live. On the other hand, they who maintain the later age of the poem, frequently make the circumstances alluded to therein, which are in date undoubtedly posterior to the real age of Job, either a reason for bringing down the times of Job so very low^b, as destroys all the credibility of the history; or make it a handle for treating the whole as a fable^c. Now it is very likely, nay, to me it appears certain, that the author in many parts of his work alludes to facts, which, though undoubtedly posterior to the age of Job, were yet anterior to his own, and adopts sentiments, which, though perhaps not agreeable to the times of Job, were yet perfectly conformable to the manners of the age in which he himself lived. No argument therefore can be drawn from such circumstances, against the antiquity of the times of Job on the one hand, nor against interpretations, suited to the manners and history of the probable age of the author on the other.

As to the name of Job, in the Hebrew, Chaldee, and Syriac, *Jiob*, in the Arabic, *Ajoub*, it hath been by the

^a Spanheim hist. Jobi, cap. viii. et ix. passim.

^b R. Eliezer et R. Juchanan in opere Talmudico, parte iv. Tractat. Bababathra. Gregorius Magnus in Moral. Castalio in Jobum. Lutherus serm. conviv. part ii. Tit. lxii. magistri quidam in dicto tractat.

^c Tract. Bababathra. Majemonides More Nevochim, part iii. c. 22. R. Schem. Tof. comment. in eundem. Junilius Africanus, lib. i. de partibus div. legis. Salmero. Sixtus Senensis. Salmasius. Le Clerc. Vide Spanheim hist. Jobi, cap. i. p. 3 a 5.

learned

learned Spanheim^d, with the greatest probability, derived from the root יָאֵב, signifying ἐπιποθεῖν, *amare, desiderare*, thence the participle, with the passive signification, יָאוֹב, *amatus, desideratus*, and by a very common metathesis of the letters א and י, especially in proper names formed from appellatives, אֵיִב; and Suidas^e seems, in allusion to this interpretation, to have given him the name of ο τριποθηλος, being, as Spanheim well expresses it, *qui aut calidissimis votis a parentibus exoptatus, aut tenerrimo affectu exceptus, aut inde etiam a teneris omnium amor, spes, desiderium.*

As to his country, we are informed he dwelt in the land of Uz; but where this land of Uz is to be placed, is a matter of no small difficulty. The most probable conjecture is, that it was situated in the inland parts of Arabia the Desert, on the south of the Euphrates. So the fragment at the end of the Septuagint version of this book says he dwelt ἐν γῇ τῇ Αυσιλιῳ, ἐπὶ τῶν ὁρίων τῆς Εὐφράτης, *in the country called Ausitis, nigh the banks of the Euphrates.* Ptolemy, an authority much to be depended on, as to the geography of Arabia, being, as Stephanus in his book *De Urbibus* says, ἀξιόπιστος ἀνὴρ περὶ τὰ Αραβικά, σπεῖδεν γὰρ εἶλετο ἰσορῆσαι ἀκριβῶς τὰ τῆς Αραβίας, *Vir fide dignissimus circa res Arabiæ, operam enim diligenter navavit, ut quam accuratissime res Arabicas describeret*, places this nation, whom he calls Αισιλαί^f, (but the reading is, as learned men have long since observed, a corruption of Αυσιλαί) to the south of the Cauchabeni, with the mountains of Chaldea on their east (this made the invasion of the country, and the carrying away his camels, so very easy to that nation) and the Sabeans on the northwest;

^d Hist. Jobi, p. 61, 62.

^e Suidas in voce Ιωβ.

^f Ptolemæi Geographia, lib. iv. cap. xix.

this made on irruption from that nation so very commodious. Add to this, the situation of the land of Buz, bordering on this country, from whence came Elihu, a principal personage in the poem. Now this land of Buz is enumerated *Jerem.* xxv. 20. with Uz, Thema, and Dedan, as nations all belonging to Arabia the Defart. Add also the several countries of his friends lying round him, and which will hereafter be considered. The expression also, “that he was great beyond all the sons of the East.” Now Arabia the Defart is, with respect to the land of Canaan, in that very situation, and its inhabitants are called the Children of the East, *Judges* vi. 3. and for the same reason, the inhabitants of the same country, who in later ages overrun a great part of the known world, were called Saracens, signifying the Eastern People, or the Children of the East, from the Arabic شرق signifying *oriens*, *plaga orientalis*, the East; and Balaam, *Numb.* xxiii. 7. is said to come from the East, though his dwelling was at Pethor, a city situated on the Euphrates, and even on its northern banks, if it be (as is generally by learned men supposed) the same with Pacoria.

As to the stock from which he sprung, no conjecture can be more probably made, than that he was descended from Uz^s, the eldest son of Nahor, brother to Abraham, from whom the country first took its name; but how far removed, can only be conjectured from the age of his friends, the eldest of whom, Eliphaz the Temanite, could not be nearer than great grandson to Esau; for Esau begat Eliphaz, and the son of Eliphaz was Teman; now supposing this Eliphaz to be the son of Teman, and higher it will be impossible to place him, he will then be five generations

^s Bochart, Spanheim, alii.

from Abraham ; but as Eliphaz was very much older than Job, nay older than his father, as appears from chap. xv. 10. and considering that Abraham was very old before he had a son by Sarah his wife, and that Rebecca, granddaughter to Nahor by Bethuel, probably his youngest son, was of an age proper to be a wife to Isaac the son of Abraham, we shall probably not be very wide of the mark, if we allow Job to be at least six, if not seven generations removed from Nahor.

The age therefore in which he lived, must probably have coincided with the latter years of the life of Jacob, with those of Joseph, and the descent into, and sojourning in Ægypt ; his afflictions must have happened during the sojourning, about ten years before the death of Joseph, and his life must have been prolonged to within about fourteen years before the Exodus ; all which I calculate in the following manner, according to the most learned Archbishop Usher's chronology :

Abraham was born	<i>anno mundi</i> 2008
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Abraham being one hundred years old begat Isaac, who was born	2108
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Isaac being sixty years old, Esau and Jacob were born	2168
---	------

Esau being forty years old married, and begat Eliphaz, who was born at soon- est not till the year	2209
--	------

Eliphaz begat Teman, and Teman be- gat Eliphaz the second, allowing to each of these thirty years, which is the least that can be allowed, then Eliphaz	
--	--

the second may have been born about the year

2269

Eliphaz, at the time of Job's afflictions, was a very old man, older than Job's father; now Job himself had ten children at that time, grown to be men and women; so that he cannot be supposed to be less than sixty years of age, to which add thirty years for the age of Job's father, at the time of his birth, and Eliphaz cannot be esteemed younger than ninety years of age, and the afflictions of Job must have happened about the year

2359

Job lived after his recovery one hundred and forty years, so that he must have died about the year

2499

To which add fourteen years, and it will bring us to the year

2513

which is the year of the Exodus, as stated by that truly great and learned chronologer.

The number of years of the life of Job will be, according to this calculation, about two hundred; which for that age of the world, and especially considering that Job was blessed with a remarkably long life, as a reward for his sufferings and integrity, will not appear very extraordinary: for Jacob lived one hundred forty-seven years; Levi his son lived one hundred thirty-seven years; Kohath his grandson lived one hundred thirty-three years; and Amram his great-grandson, and father of Moses, lived one hundred thirty-

thirty-seven years ; Moses also lived one hundred and twenty years. All those were his cotemporaries, some elder, some younger, than Job ; so that this seems to agree extremely well with that circumstance of his history.

As to his dignity, he appears to have been one of the most principal, if not the chief person, in the country where he lived ; but they who have ascribed regal dignity to him, seem to have been mistaken : for in his own account of himself, he by no means claims any thing like that honour, but only the degree of a person of chief consequence, to whom the people of his city paid the highest regard, and whose advice they always followed : as may be seen by an inspection of the twenty-ninth chapter.

As to his enemies, by whom he was spoiled of his substance, they appear to have been his near neighbours ; for the Sabeans lay at the north-west of his country. The Chaldee paraphrase here says, he was plundered by Lilith queen of Zamargad and Barthinnon ; this last is undoubtedly the Barathena of Ptolemy, and Zamargad was probably, at the time of the making that paraphrase, the name of the city of the Sabeans, called by Ptolemy *Σαυη*, and the name Lilith is, by learned men, supposed to be a name of dignity^h ; as Pharaoh among the Ægyptians, and Candace among the Æthiopians. The people were the descendants of Abraham by Keturah, whose son Jokshan begat Sheba. The sons of Keturah were, by Abraham, sent into the East, and were inhabitants of Arabia the Desert, and were notorious plunderers ; as the Arabs in general inhabiting that country were, and continue to be to this very day. The Chaldeans who lay on the east and south-east of the Regio

^h Elias Levit. in Methurgeman. Drusius in Comment. Spanheim. Hist. Jobi, cap. iv. p. 113.

Aufitis, were descended from Chesed, another son of Nahor, thence called Chasdim; and are too well known to make it necessary to say any thing here concerning them.

His friends come next in course to be considered; they were Eliphaz the Temanite, Bildad the Shuhite, or rather Shuchite, and Zophar the Naamathite. As to the first, it is plain from his country that he was a descendant of Esau, probably his great-grandson, son of Teman; lower, I think, he cannot be well supposed, without thrusting down the age of Job so low, as that his longevity will appear incredible; nor can he be carried higher, as he must have been a descendant of Teman. As he was the eldest, so he had the reputation of the wisest among the friends; his reputation was so great, as probably to have given occasion to that great fame for wisdom which did honour to his country, even as low as the times of the captivity. So *Jer.* xlix. 7. *Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished?* The country of Teman was the eastern province of Edom, consequently not at a great distance from Arabia the Desert. The second friend was Bildad, who is said to be a Shuhite, or Shuchite, and was probably a descendant from Schuah, or rather Schuch, another son of Abraham by Keturah; he is called in the version of the Seventy ο Σαυχίτης, and the people Σαυχαίοι. Their city is the same which is called by Ptolemy Κωχηⁱ, or in the Palatine MS. Χοκη, undoubtedly corrupted from Σαυχη, and is placed by him εν πολεσι ταις μεσογειαις, and lay probably to the west of Uz, but south of the Sabeans: he was therefore a near neighbour to Job. The third friend is Zophar, who is said to be a Naamathite: nothing

ⁱ Ptolemæi Geographia, lib. iv. cap. 19.

like

like this name appears in Scripture, or in the ancient geographers, in their accounts of Arabia the Defart. The Seventy render it ο Μιναιος. The learned Spanheim^k hath, with great probability, conjectured, that those people are the same with the Maonim מעונים, mentioned 1 *Chron.* iv. 41. also 2 *Chron.* xx. 1. for the true reading there is המעונים, as appears from the version of the Seventy, who render this passage εκ των Μιναιων, and 2 *Chron.* xxvi. 7. these seem to have dwelt in the Defart Arabia, to the eastward of the nation of the Ammonites; and they are, in the anonymous commentary¹ on Job, falsely ascribed to Origen, but of very ancient date, enumerated among the several nations or tribes of the Arabs. Spanheim^m supposes the Seventy to have read מענתי from מעון, mentioned *Judges* x. 12. the Maonites. Those people were likewise situated very near the land of Uz, so that he may not improbably be supposed to have come from that side. Elihu only remains; he is said to be a Buzite, or inhabitant of the country of Buz, but of the family of Ram. He was also descended from Nahor, and taking up his habitation in the country of the Buzites, had from thence his denomination; but is very carefully distinguished by the author from the posterity of Buz, being described as a descendant from Ram, or Aram, who was the grandson of Nahor, by his son Kemuel. The land of Buz was without doubt somewhere in the neighbourhood, as the posterity of Nahor settled in this country, and might not improbably make a part of the district, called ἡ χώρα ἡ Αυσιτις.

^k Hist. Jobi, cap. xiv. p. 460.
tom. ii. p. 852. ^m Cap. citato, p. 465.

¹ Origenis Opera, edit. Benedict.

Jehovah having pronounced sentence in the cause between Job and his friends, and having declared that Job had said of him the thing which was right, which they had not done, he commands Eliphaz and the other friends to offer for themselves a propitiatory sacrifice, and to beg the prayers of Job in their behalf, for him only he would accept. Job having complied with their request, and Jehovah being appeased in the way of his own appointment, the narrative saith, "He turned, or caused to return, the captivity of Job; he also gave him twice as much as he had before." This phrase of turning, or causing to return, the captivity, seems to have been overlooked, at least not thoroughly considered, by the greater part of the commentators: however, R. Moses Ben Nachman, Drusius, and Le Clerc, have seen the whole force of the expression. Now the restitution was probably after this manner; Job having been plundered by the Sabeans and Chaldeans, of his oxen, asses, and camels, was soon after so terribly afflicted in his person, as to be utterly incapable of taking any measures in order to recover what had been violently taken from him; but on his miraculous recovery from his distemper, and his restoration to health and strength, he undoubtedly armed the servants of his family, and endeavoured to recover his own. His enemies having heard of the terrible afflictions which had befallen him in his person, as well as in his fortunes, were in full security, and under no apprehensions from him. His restoration therefore being instantaneous, as well as miraculous, he was enabled to fall unexpectedly on his enemies, and, by God's particular blessing, not only to recover his own, but also, as a reparation for the injury which they had done him, to take their stock
of

of cattle likewise, by which means he was possessed of double the substance he had before ; so that not only his captivity returned, but Jehovah gave him the double of his former riches. This was always esteemed among all nations just and honourable war, for the injured person, not only to recover his own from the persons who had injured him, but also to take whatever he could find belonging to the plunderers as his own, by way of satisfaction for the injury. This appears clearly in the case of Abraham, when he pursued after and smote the kings who had plundered Sodom, and carried away captive his nephew Lot. That Job had a very large household, is plain from chap. i. 3. and that a great part of this household continued with him in the time of his affliction, though they treated him with great disrespect, is plain from several passages in chap. xix. and 'tis not improbable, that the men of his city, whom he had been used to be at the head of in his former prosperity, (see chap. xxix.) might on his restoration assist him in the recovery of his property, and in executing vengeance on his plunderers.

Job being thus restored to his former health and fortunes, the author presents us with a beautiful view of human friendship. His brethren, who, in the time of his afflictions, kept at a distance from him ; his kinsfolks, who ceased to know him ; his familiar friends, who had forgotten him, and his acquaintance, who had made themselves perfect strangers to him ; his intimate friends, who had abhorred him ; and those to whom he had shewn kindness, and who yet had turned against him ; on the return of his prosperity, now come, and condole with him, and comfort him, after his affliction was over, and are desirous of

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renewing

renewing their acquaintance ; and, according to the custom of the eastern countries, where there is no approaching a great man without a present, each brings him a *kesitab*, and each a jewel of gold for the face.

Great hath been the perplexity of commentators about this word *kesitab* ; some, and especially the learned Spanheimⁿ, interpret it *a lamb* ; others^o, and those of far greater judgment, suppose it to be a piece of money. The word occurs but twice, besides this passage, in the Scripture ; the one *Gen. xxxiii. 19.* but then this is explained by St. Stephen, *Acts vii. 16.* by the words *τιμης αργυριου*, and the other passage is *Joshua xxiv. 32*, where the same transaction is recited. The Seventy do indeed render both those passages *ἐκατον αμνων*, and *ἐκατον αμναδων*, as they do this *αμναδαμιαν* ; and from them the whole error seems to have been derived. For it hath been observed, that in none of the dialects^p are there any traces of such a signification of this root ; neither doth it seem likely that they would have brought a lamb ; for if it be considered as offered *in subsidium paupertatis*, as Spanheim^q would have it, that is very improbable, Job having already double to what he had before. And here it may not be amiss to observe, that the learned Spanheim gently passes over the phrase, of *causing to return the captivity*, a manner of expression so very singular, if meant only to denote a restoration to bodily health, that the like is not to be found : but he was certainly sensible, that, had he admitted it according to its natural signi-

ⁿ Hist. Jobi, c. xi. passim.

^p Bochart Hierozo. part i. lib. ii.

^o Arias Montanus. Vatablus. Drusius. Bochart. Hottinger. Walton. Grotius. Le Clerc. Schultens.

cap. xliii.

^q Hist. Jobi, cap. xi. passim.

fication,

fication, it would have destroyed his whole system; if it be considered, as Olympiodorus in *Catena in Jobum* imagines, εἰς εὐωχίαν ἰσως, 'tis not likely they would offer so trifling a present to so great a personage as he was, to enable him to entertain them. It seems therefore more probable, that it was a piece of money. And here the distinction first mentioned takes place with great propriety, for when arguments are drawn against this interpretation, from the manners of the age of Job, that in those times it doth not appear, that the coinage of money was as yet invented; it may be with the highest reason answered, that it is not at all necessary that such a piece of money should have been coined, or current in the times of Job; 'tis sufficient that it was so in the days of the author; and he would very properly express the value of the present in the money then current; as in the writings of Moses, many things are mentioned which happened not, and many places are called by names which they obtained not, till many years and ages after his death. Those are indeed supposed to have been either added or altered by Ezra, or some other inspired prophet, and will account for the word occurring in the books of *Genesis* and *Joshua*, but are mentioned here only to shew, that it is not unusual in the sacred writings, to find names given to persons, places, and things, which names did not exist till long after the times in which the facts recorded, which occasioned the mention of those names, happened.

As to the piece of money here mentioned, I take it to be no other than the gold coin, called by the Greeks Στατήρ, or Δαρείκος, and was probakly among the orientals known by the name *keschitah*, or *kesitah*; for the root כש

in the Chaldee and Syriac signifies *jaculari*, and ܢܘܫܝܐ ܠܚܝܬܐ in the Syriac *sagittarius*; and, it is probable, this was so called from its impress being an archer: for Plutarch in Artaxerxes^r, and Agefilaus^s, informs us, that the Persian coin was stamp'd with an archer; and, it is probable, it was so called in the Persian language; because the same author has informed us, that it gave an occasion to Agefilaus of saying a witty thing; for when he was, on a petty quarrel between the Lacedæmonian and Arcadian states, ordered to return with his army from Asia, he said to his friends^t, That he was driven out of Asia by the king with thirty thousand archers; alluding to the supposed bribery of some of the principal men in the Lacedæmonian state, by Artaxerxes, and that the sum was thirty thousand darics. Harpocration also, speaking of those darics, says^v, they were so called, not from Darius the father of Xerxes, but from another king. Suidas also says^x the same thing, but with this addition, that this other king was more ancient than Darius the father of Xerxes; and in another place, that they had their name from the first Darius. It must therefore have been some king of the Medes prior to the times of Cyrus, consequently, that species of money might probably have been well known to the author of this poem. As to the value, it was equal to half a pound of sil-

^r Το γὰρ Περσικὸν νομίσμα τοξόην ἐπισήμον εἶχεν. Plut. in Artaxerx.

^s Τὰ δὲ Περσικὰ νομίσματα χαλκῶν τοξόην εἶχον. Plut. in Agefilao.

^t Ὡς τεττακισμυριοῖς τοξόαις ἐξελαυνεῖτο τῆς Ἀσίας, ὑπὸ βασιλείᾳ. Plut. in Artaxerx. Ἀναξάνου εφημυριοῖς

(lege τεττακισμυριοῖς) τεξόαις ὑπὸ βασιλείᾳ ἐξελαυνεῖτο τῆς Ἀσίας. Idem in Agefilao.

^v Ἐκλήθησαν δὲ Δαρεῖκοι, οὐκ ὥς οἱ πολλοὶ νομίζουσιν, ἀπὸ Δαρείου τοῦ Ξερξὸς πατρὸς, ἀλλ' ἀπ' ἑτέρου βασιλέως.

^x Οὐκ ἀπὸ Δαρείου τοῦ Ξερξὸς πατρὸς, ἀλλ' ἀπ' ἑτέρου τινὸς παλαιότερου;

ver ; for we are told by Harpocration^y and Suidas^z, that five darics were equivalent to a mina of silver, which was two pounds and a half ; it was therefore such a present as might, with the nose jewel, be very proper to be offered on such an occasion. It was also agreeable to the eastern manner, for Plutarch in Artaxerxes informs us, that as that king was on his progress, his subjects every where coming to offer him presents, among the rest, a poor man, having nothing else to offer, brought him some water in the palms of his hands ; the king was so exceedingly pleased with this mark of respect, that he ordered to be given him^a a golden cup, and a thousand darics.

Job being restored to his family and friends, is afterwards blessed with a numerous issue, seven sons and three daughters ; of the former nothing remarkable is recorded, but the names of the daughters are preserved, being the most beautiful women of their times. The names are certainly of Arabic extraction ; the eldest was named Jemima, probably from the Arabic *تور* *turtur*, *columba*, *a dove*, the ' being put for the *ن* when wrote in Hebrew, as is frequent. This name was given to women of the greatest beauty in the East, so Semiramis had her name from *شمر* *Semir jemamah*, *the brown dove* ; for the same reason the dove was made the bird of Venus, and we find it placed on the head of the *Dea Syria*, whom the Orientals imagined, as Lucian says, to be the same with Semiramis ; and it appears by medals, that she was the same with Aphrodite, and with the *Mater Deorum* ; and the same bird is her

τῶν βασιλέων ὀνομαζήσαν.

^y Ἀπο τῶ πρώτῃ Δαρικῶν.

^z Ὡς τῶ πέντε Δαρικῶν δυνατῶν καὶ.

μιναν ἀργυρίων.

^a Φιάλην χρυσήν καὶ χίλις δαρικῶν.

constant attendant, when represented under those characters. But this hath been already very satisfactorily shewn, by the very learned Mr. Costard, in his *Dissertation on the Mythological Astronomy of the Ancients*; to which the reader is referred.

The second takes her name from the *Cassia aromatica*, a spice in great reputation in early times, as may be seen *Psalms* xlv. 8. This was likewise agreeable to the Arabian customs, to name their women from the products of the earth, as flowers, fruits, spices, gums, and the like.

The third was named Kerenhappuch, rightly rendered *cornu stibii*. The stibium was an ornamental colouring used by the women, to make their eye-brows and eye-lids black, which they esteemed a great beauty. So Jezebel is said, *2 Kings* ix. 30. to have painted her face when Jehu came to Jezreel; the Hebrew says *השם בפוך עיניה* *she dressed her eyes with stibium*, that is, she coloured her eyelids and eye-brows. So this daughter of Job, from the beautiful black colour of her eyelids and eyebrows, was probably called *cornu stibii*, or *caput stibiatum*.

Their father is said to have given them inheritance among their brethren; this was the custom of the Arabians from most ancient times, but is taken notice of by the author as being directly contrary to the Mosaic law. The custom still continues, being established by Mahomet in the Koran, *Surat*. iv.

There was nothing wanting to complete the happiness of Job, but a long enjoyment of the blessings God had bestowed on him; this was likewise granted him, for he lived to see his sons sons, even four generations: *Thus*, to use the words of Elihu, chap. xxxii. 26. *did Jehovah reward mortal man for his righteousness.*

The

The reverence for this name hath always been, and to this day continues to be, through all Arabia, extremely great; so that several of the greatest and noblest families among the Arabians glory in being (whether really or in pretence only matters little) descended from him, and call themselves Jobites, one of whom was the famous Zalach Eddin, commonly called Saladin, sultan of the Mamalukes, the terror of nations and the ornament of his throne; himself, as Elmacinus informs us, called Job, as was likewise his father.

THE UNIVERSITY OF CHICAGO

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A N
E S S A Y
TOWARDS A NEW
ENGLISH VERSION
OF THE
B O O K of J O B.

Chap. I. **T**HERE was a man in the land of Uz, Job was his name; this man was perfect and upright, he both feared God, and eschewed evil.

² * There were also born unto him seven sons, and three
³ daughters. * And his substance was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great house-

Ver. 1. The word **כֹּל** is a legal term, and signifies, a perfect discharge of all duties towards God and our neighbour, according to the Mosaic law; what the same word signifies under the Christian dispensation, may be seen in the words of our Saviour, *Matth. xix. 21.* It therefore would be certainly

wrong to restrain it to the duties of the first table only, for it ought to be remembered, that the author is a Jew, who writes in the terms of his own law. A parallel passage to the latter clause is *Prov. iii. 7. Fear Jehovah and eschew evil.* Also ch. xxviii. 28. of this book.

B

Ver. 4.

hold; so this man was great beyond all the sons of the
 4 East. * And his sons went, and made a family feast,
 every man his day, and they sent and invited their three
 5 sisters, to eat and to drink with them. * And it was so;
 as the days of their feasting went about, that Job sent,
 and sanctified them, and rose up early in the morning,
 and offered burnt-offerings according to the number of
 them all; for Job said, It may be my sons have sinned,
 and have renounced God in their hearts. Thus did Job
 6 continually. * And it came to pass on the day, when

Ver. 4. The Paris manuscripts, Cod. Reg. 29. read here rightly **אֶחָתָם**, that entitled Cod. Reg. 3. reads the same, but in the margin corrects it thus, **אֶחָיוֹתָם**. The learned Schultens hath rightly observed, that the word **הֵלְכוּ** denotes, *consuetudinem multis annis continuatam*; it was their custom to make those entertainments. The same learned commentator hath shewn, that the word **יוֹמוֹ** imports *natalem suum*, his birth-day. So Job, ch. iii. 1. is said to have cursed his day, that is, as it there appears, the day of his birth. And the same signification the word may have in the last clause of the next verse, though I should rather incline with Schultens to understand it, *omnibus annis, annuatim*. The same learned commentator has, with much judgment, rendered the verb **בָּרַךְ** by *valedicere*, *πολλὰ χαιρεῖν εἰπὼν*, to renounce, to bid adieu to.

Ver. 6. **הַיּוֹם**. The learned Schultens is, I think, mistaken, in rendering this word *die quodam*. What he observes is undoubtedly true, that the emphatic **ה** doth sometimes imply *aliquem*, but not in this place, where it denotes a certain determinate time, as it also doth in both the instances he produces to confirm his version; to wit, 1 Sam. i. 4. This may be seen by the context, ver. 3. *This man went up out of his city yearly to worship, and to sacrifice unto the Lord of hosts in Shiloh*. Then follows the 4th verse, **וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה**. *And it came to pass on the day that Elkanah sacrificed*. Should it be rendered, as Schultens contends for, *And it came to pass that on a certain day Elkanah sacrificed*, the narration would be languid, and favouring of tautology, since his intent in going up is plainly expressed in the 3^d verse. So in the other instance, 2 Kings

the sons of God came to present themselves before Jehovah, that Satan came also among them. * And Jehovah said unto Satan, Whence comest thou? And Satan answered Jehovah, and said, From wandering to and fro in the earth, and from walking up and down in it. * And Jehovah said unto Satan, Hast thou considered my servant Job, that there is none like him upon the earth? the man is perfect and upright; he feareth God, and escheweth evil. * And Satan answered Jehovah, and said, Doth Job fear God for nought? * Hast thou not made a

iv. 19. וַיְהִי הַיּוֹם וַיֵּצֵא אֱלֹהִים אֶת הַקְּצֵרִים. *And it was the day that he went forth with his father to the reapers: here is a determinate time; the day of reaping. In like manner it seems more agreeable here, to suppose a fixed determinate time, when the Angels, called here the sons of God, came to pass muster before Jehovah, and Satan, as his duty obliged him, making his appearance, there passed the discourse afterwards related. לַהֲתַצֵּב. This is a military term, and signifies to rendezvous, to be mustered, as soldiers before their captain.*

Ver. 7. The mention of Satan in this book, with the emphatic ה denoting personality, is a great argument to prove, that it was written after the Captivity, because he is never so mentioned in any of the books, undoubtedly written before that time. The word *Satan* is indeed often used to signify an adver-

sary; so 1 Kings xi. 14. Hadad the Edomite is said to be an adversary to Solomon; and ver. 23. Rezon is also said to be an adversary. *Satan.* But the notion of an evil spirit by the name of Satan, and with the addition of the emphatic ה denoting the personality, is no where to be found; it seems to have been a notion they had acquired, during their captivity, among the people of the East; and accordingly after their return it appears, 1 Chron. xxi. 1. in the prophecy of Zechariah, chap. iii. 1, 2. and in this book, but no where else. The Paris manuscripts, entitled Codices Orator. 42 & 53, read here תְּבוּאָה.

Ver. 10. The Massora here reads rightly אַתָּה, as doth also the Codex Reg. 29. Ver. 11. The particle נָא, as the learned Schultens hath well observed on this passage, is to be taken *forma imperantis, Age.* This is well expressed in English by *now*, which is not then an

hedge about him, and about his house, and about all that he hath, on every side? Thou hast blessed the works of of his hands, his substance increaseth greatly in the land.
 11 * But truly stretch forth thy hand now, and touch all that
 12 he hath, he will surely renounce thee to thy face. * And
 Jehovah said unto Satan, Behold all he hath is in thy power; only to his person stretch not forth thy hand. And
 13 Satan went forth from the presence of Jehovah. * And
 it was the day that his sons and his daughters were eating
 14 and drinking wine, in their elder brother's house; * And
 a messenger came to Job, and said, The oxen were plow-

adverb of time, but rather an interjection of command. That the particle **נָא** doth never signify *now*, as hath been by some learned men imagined, is certainly wrong; for it evidently hath this sense, *Gen. xviii. 21.* where Jehovah says, **אֲרֵדָה נָא**, *I will go down now*; this cannot be construed in a petitionary style. *Exod. iii. 3.* **אֲסֶרֶה נָא**, *I will turn aside now*. Moses was alone, to whom could he address himself in the supplicative way? *Exod. x. 11.* **לֵכוּנָא**, *not so, go now ye that are men*. Doth Pharaoh here beg a favour of them? No, he commands, even threatens them, *Evil is before you*. These, as well as a number of other passages, clearly shew, that this particle hath a different sense, according to the circumstance in which it is used. The learned Schultens, after Cocceius, seems inclined to render **כֹּל** *quidvis*, any thing that belongs to him, so as to make

the grant to Satan, in the next verse, larger than his demand. As much as if he had said, Touch any thing that belongs to him, at the first piece of ill fortune he will immediately renounce thee: and this he thinks more subtil in Satan, *argutior et calumniatoris astutia accommodatior*, those are his words, than to ask for all at once; but, as he acknowledges in his note on the next verse, that this is only *lusus ex ambiguo in vocula כֹּל*, so I think it more agreeable to the simplicity of the times here represented, to suppose the demand and the grant to have been the same. Those argutiae are the imaginations of later ages.

Ver. 14. The very learned Schultens judges, I think, rightly, that the true rendering of **עַל-יְדֵיהֶם** is *more solito*; the instances he brings from *Ezra iii. 10.* *2 Chron. xxix. 27.* *Jer. v. 31.* are, I think, quite conclusive.

15 ing, and the she asses feeding as usual ; * And Sheba fell
upon them, and took them, and they have smitten the
young men with the edge of the sword, and only I alone
16 am escaped to tell thee. * While he was yet speaking, an-
other came, and said, The lightning fell from Heaven, and
hath burnt up the sheep and the servants, and consumed
17 them, and only I alone am escaped to tell thee. * While he
was yet speaking, another came, and said, The Chaldæans
made three troops, and rushed upon the camels and took
them, and the young men have they slain with the edge of
the sword, and only I alone am escaped to tell thee.
18 * While he was yet speaking, another came, and said, Thy
sons and thy daughters were eating and drinking wine in
19 their elder brother's house, * And behold a mighty blast
came from over the desert, and smote the four corners of
the house, and it fell on the young folks, and they are
20 dead ; and only I alone am escaped to tell thee. * Then
Job arose, and rent his garment, and shaved his head, and
21 fell to the ground, and worshiped, * And said, Naked

conclusive. My learned friend, Mr. Mudge, thinks, this should be rendered, *pro ipsarum libitu, as they pleased themselves, up and down, at random, and without any controul*: על-יד he renders, *under the direction, or upon the appointment*; so here, *under the direction of themselves*. But when all is considered, I think this comes to near the same as that of Schultens; for how else do cattle let loose to feed usually act, but according to their own will and pleasure?

Ver. 15. Sheba, the general name

of the nation; so the two kingdoms of the posterity of Jacob, are called Judah and Israel.

Ver. 16. אש אלהים. Literally *the fire of God, or the great fire*; so the addition of אלהים or יה makes it signify.

Ver. 19. מעבר *ab ulteriori parte, across*. His situation is apparently on the northerly side of the Arabian desert, and the stormy winds in those countries blow from the southerly quarters.

Ver. 21. The Massora reads here יצאתי.

Ver. 22.

came I out of my mother's womb, and naked shall I return thither, Jehovah hath given, Jehovah hath taken away, ²² blessed be the name of Jehovah. * In all this Job finned not, neither did he utter any thing absurd against God.

Chap. II. 1 * Again it was the day, that the sons of God came to present themselves before Jehovah, and Satan came also ² among them to present himself before Jehovah. * And Jehovah said unto Satan, From whence comest thou? And Satan answered Jehovah, and said, From wandering to and fro in the earth, and from walking up and down ³ in it. * And Jehovah said unto Satan, Hast thou considered my servant Job, that there is none like him on the earth? The man is perfect and upright, he feareth God and escheweth evil, and still he holdeth fast his integrity, although thou movedst me against him, to destroy him ⁴ without a cause. * And Satan answered Jehovah, and said, Skin for skin, and all that a man hath will he give

Ver. 22. תפלה *insulfitatem*; any thing unreasonable. The præfix ל here signifies *contra*, it hath the same signification, Deut. i. 41. חטאנו ליהוה *we have sinned against Jehovah*. Also 2 Sam. xxi. 5. 2 Kings v. 7. Psalm xxxvii. 12. and many other places. See Noldius, p. 445.

Chap. ii. ver. 1. The two manuscripts, Cod. Orator. 42 and 53, and also Cod. Reg. 29, read here בתוכם.

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Ver. 4. בעד נפשו, this hath been commonly rendered *for his life*, but I think it might be more truly rendered *for his person*. The question was not here about his life: Satan had not the impudence to desire his life; but only to smite him in his bone, and in his flesh: and accordingly the permission given him in the 6th verse, is with this restriction, *Beware thou touch not his life*; and indeed the same word there occurring again, where it must necessarily be rendered *life*, is the reason I make no alteration here. The rendering this word נפש by *person*, is not unusual, as may be seen by any

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 of Jehovah, and he smote Job with sore boils, from the
 8 sole of his foot unto his crown. * And he took him a
 potsherd to scrape himself withal, and he sat among the
 9 ashes. * And his wife said unto him, Dost thou still hold
 10 fast thine integrity ? Renounce God, and die. * But he
 said unto her, Wilt thou, even thou, speak as one of the
 foolish women speaketh ? What ? shall we receive good
 at the hand of God, and shall we not receive evil ? In all
 this Job sinned not with his lips.

11 * Now Job's three friends heard of all this evil that
 was come upon him, and they came every man from his
 place, Eliphaz the Temanite, and Bildad the Shuhite, and
 Zophar the Naamathite, for they had appointed together
 a time to come, to condole with him, and to comfort him.
 12 * And they lifted up their eyes at a distance, and they
 knew him not, and they lifted up their voices and wept,

any one, who will consult the con-
 cordances.

Ver. 5. Cod. Orat. 42, reads
 ואלו.

Ver. 7. The Massora, as also
 Cod. Reg. 29, read here רגלו וער.

Ver. 10. I make the pause at את,
 making it a pronoun. This gives
 the proper emphasis to the particle
 גם, the proper signification of
 which is *even* : he thought it ex-
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Ver. 13.

and they rent every man his vesture, and they sprinkled
 13 dust on their heads towards Heaven. * And they sat
 down with him on the ground, seven days, and seven
 nights, and none spake a word unto him, for they saw that
 his grief was very great.

Chap. III. 1 * Afterwards Job opened his mouth, and cursed his day.

2 * And Job spake, and said ;

3 * May the day perish wherein I was brought forth, and

Ver. 13. Sitting on the ground, as the learned Schultens rightly observes, is an oriental phrase, to express their passing the time in the deepest mourning ; this, according to the eastern manner, was for seven days ; so Joseph made a mourning for his father seven days, *Gen.* l. 10.

Ch. iii. The Days of mourning being now over^a, and the seven days, the legal term of purification according to the Mosaic law, being now expired, and no hopes appearing of any amendment, but his afflictions rather increasing, Job now abandons himself to despair^b. He wishes he had never existed, or that his death had immediately followed his birth ; life under so great a load of calamity, appearing to him the greatest affliction^c. Accordingly he breaks out into a most bitter lamentation, in which, however, we find nothing absurd or unreasonable ; no false accusations vented against God or his providence, but only the workings of a

mind in despair ; under the load of the heaviest afflictions, which it is utterly unable to shake off.

Ver. 1. The learned Schultens observes rightly, that יומי ought to be rendered *natalem suum*, the day of his birth.

Ver. 3. I read with the Seventy, *הנה גבר, יום אגסו. Lo a male!* What the learned Schultens alledges, in favour of the present reading of the Hebrew text ; *Inducitur enim nox illa quasi conscia mysterii, et exultans ob spem prolis virilis*, is, I think, straining the figure much too far ; he means only the exclamation usual at the time of the birth, and during the rejoicing subsequent thereupon. *Ecce masculus est editus*. And the bearing a son, as he himself informs us, was a matter of great consequence among the Arabians, the form of their appreciation of happiness, to a new married woman, being, *Felix agas, maresque parias, non femellas* ; 'tis no wonder, therefore, that the night subsequent to the day,

^a Ver. 1.

^b Ver. 3 to 16.

^c Ver. 17 to the end.

which

4 the night which said, See a man-child is born. * May that day be darkness, may God above not enquire after it, yea, 5 may the blaze of noon not shine upon it. * May darkness and the shadow of death claim it, may a cloud fix its dwelling over it, may the blacknesses of the day terrify it. * As for that night, may utter darkness seize it; may it not make one among the days of the year; may 7 it not come into the number of months. * Lo that night, 8 may it be fruitless, may no rejoicing come therein. * May

which had conferred so great a piece of good fortune on a family, should be celebrated with a general rejoicing. This is plainly the רננה mentioned in the 7th verse. And indeed this manner of rendering this verse, throws much light also on that verse. But let us see now how stands the case, admitting Schultens's version. I chuse to give the paraphrase in his own words: *O ter quaterque miserum me! qui non tantum natus, sed et formatus, atque in utero sim conceptus!* it needs no remarks, to mention it only is sufficient.

Ver. 4: I think the learned Schultens is mistaken, in rendering חשך *densissimæ tenebræ, horrens caligo*; these seem to be expressed by אפל or ערפל; this seems to have only the simple idea of darkness, which, when extreme, was expressed by one of the above words; or if by חשך, it was with

the addition of צלמות. The word נהרה, as the learned Schultens observes, imports more than simply light; אור, 'tis the blaze of noon day.

Ver. 5. I render the verb ינאלהו *vindicent sibi eum*; for I think the observation of the very learned father Houbigant right, that there enters nothing of pollution into the idea of darkness.

Ver. 7. The meaning is, *May no more children be born in that night.* The word גלמוד hath, in the Arabic, as the learned Schultens observes, the signification of *effætus filicis instar.*

Ver. 8. The two Cod. Orat. read here, יקברו. The words אוריו, or, as I would chuse to read them, אוריו, signify, *qui diem formidant* *. I derive אוריו from the root אור, which I find in the Arabic hath, in the 10th conjugation, the signification of *terrorem conce-*

* Ver. 8. The MS. Oxford Bodley. Archiv. F. 7. reads here אוריו. The MS. Selden Archiv. A. 65. reads אוריו.

those curse it, who dread the day, who are ready to rouse
 9 the leviathan. * May the stars of its twilight be dark-
 ned, may it expect the light, and may there be none; may
 10 it never behold the eyelids of the dawn. * Because it
 closed not up the doors of my mother's womb, then
 11 should misery have been hidden from my eyes. * Why
 died I not in the womb? why gave I not up the ghost
 12 when I came out of the belly? * Why did the knees
 13 prevent me? or why the breasts that I sucked? * For
 now I should have been lying down, and should have been
 quiet; I should have slept, then should I have been at
 14 rest; * With kings and counsellors of the earth, who

pit, terrorem incussit. I think this makes a better sense, than the common rendering of *curfing the day*. It may be thus paraphrased; "Let even those who reckon the night as their protector, who dread the appearance of the day, curse this night, who are ready to awake or rouse the leviathan:" *i. e.* Are weary of their lives, are ready for the most desperate undertaking. As to awaking the leviathan, see chap. xli. 2.

Ver. 11. The Seventy render מרחם, *εν κοιλια*, *in the womb*, and, I think, rightly, as it avoids tautology. This rendering of the particle כִּי is not unusual, as may be seen, Noldius, p. 553, 554. And there is an instance there produced, among many others, which, because it expresses the same thought as in this place, will more plainly

shew this rendering to be the right one: 'tis in *Jer. xx. 17.* אֲשֶׁר לֹא מוֹתַתִּי מִרַּחֵם וְתַהֲיִלִּי אִמִּי קִבְּרִי. *Because he slew me not in the womb, that my mother might have been my sepulchre.* The latter clause shews plainly, that the particle can be no otherwise rendered, than *in*. And I find the very learned Cocceius, and Mercer, both agree, in rendering the particle in this manner.

Ver. 12. The particle כִּי in this place hath the force of a relative, and this use of the particle is frequent; so *Gen. iv. 25.* 1 *Sam. xxii. 22.* *Psalms xc. 4.* and many other places, as may be seen, Noldius, p. 400.

Ver. 14. I render this place, *sibi ipsis ædificantes sepulchra præstantiora.* The root حَبَّ حَرَب in the Arabic, denote buildings

15 build pompous monuments for themselves. * Or with
 princes (theirs is the gold) who fill their houses with silver.
 16 * Or would to God I had been as an hidden abortion, as
 17 infants which have not seen the light. * There the wick-
 ed cease to be a terror, and there the toils of power are in
 18 repose. * Slaves are equally at their ease, they hear not
 19 the voice of the taskmaster. * Small and great are there
 20 equal, and the servant is free from his master. * Why
 should light be given to the miserable? and life to those
 21 who are in bitterness of soul? * That call aloud for
 death, but it cometh not; that dig for it more than for

ings of the pompous kind; so
alchirrabo, signifies *præ-
 stantiora cubicula*; *locus in quo rex
 assidet a cæteris remotus*. This,
 when applied to a dead king, will
 denote the pompous sepulchral mo-
 numents, by which monarchs and
 other mighty men, in the early
 ages, endeavoured to preserve their
 memories; as the pyramids of Æ-
 gypt, the mausoleum, and others;
 and, indeed, the manner of expres-
 sion seems to glance at the former
 of these, as the pyramidal figure is
 not altogether unlike a sword, which
 is the common signification of *חרב*.

Ver. 16. I read *לו אהיה*, *Would
 to God I had been*. I read in the
 latter clause, with the Codices Ora-
 rator, and one of the king's MSS.
בעוללים.

Ver. 17. *יגיעי כח* *Labores po-
 tentiæ*; the toils of the great put
 here in antithesis to those of the
 slave, the meanest condition; those

who render it *defessi vires*, seem to
 read *יגיעי*, but I think the reading
 in the Hebrew text makes the bet-
 ter sense.

Ver. 18. The two Cod. Orat.
 read here *נוניש*.

Ver. 19. The word *חפשי* was
 the term for a slave made free; *li-
 bertus*, in the Jewish law. See *Ex-
 odus* xxi. 2, 5. where the law of
 servants is laid down. It is put in
 opposition to the *עבד עלם*, *the ser-
 vant for ever*, mentioned also chap.
 xl. 28. of this book. The many
 and constant allusions to the Jewish
 polity throughout this book, are
 certainly a strong argument against
 its remote antiquity.

Ver. 21. The root *חכה*, as
 Schindler affirms, signifies in the
 Arabic, *clamare cum gemitu*. Gig-
 geius also makes the root *حكا*
חכך, to signify *importuni sunt pe-
 tendis iis, quibus indigent*. This
 participle may be derived from ei-

22 hid treasures. * That would rejoice even to exultation,
 23 and be in raptures, if they had found the grave. * Well
 might it befit the man whose way is sheltered, and whom
 24 God hath made an hedge around. * But my groaning
 cometh like my daily bread, and my roarings are poured
 25 out like water: * For I was in great fear, and it hath
 26 overtaken me, and what I dreaded is come upon me. * I
 have no more ease, my tranquillity is clean gone, neither
 have I any more rest, but terror is come.

ther of those roots, and makes a very commodious, and certainly the true sense here.

Ver. 23. This version is, as to the main, the production of the very learned Schultens. The word סתר is, as he observes, very frequently used in a sense of favour and protection. So *Psalms* xxxi. 21. and the words of the last clause of this verse are used, chap. i. 10. to express the highest regard which God could shew to a man. But as to the signification of the particle ל in לנבר, it is intirely belonging to the very learned Mr. Mudge, nor can I find any one before him hath made the observation. He remarks, that this particle hath frequently the signification of *befitting*: so chap. v. 2. also vi. 14. of this book. I should like the emendation he proposes at the beginning of the next verse, of כי into לי, if it could be justified; but as it is not absolutely necessary, I make no alteration.

Ver. 24. The particle לפני signifies here *tanquam, instar*; as also in ver. 19. of the following chapter. A parallel place is *Psalms* xlii. 3. as hath already been observed by the learned Schultens. One of the Cod. Orat. and one of the king's MSS. read here תבוא.

Ver. 25. The learned Schmi dius is, I think, mistaken, when he says, this doth not relate to the former times of Job, but to the present, and would render it, *As soon as I fear any calamity, it cometh upon me*. But I think it will appear, on consideration, to refer to chap. i. 5. where Job is represented, as perpetually making atonement for the sins he feared his children might have been guilty of, in thought, as well as word or deed: this is the fear he here speaks of, and the vengeance of the Almighty, which he dreaded, he thought was now come upon him.

Ver. 26. The very learned Schultens hath admirably explained the particle

Chap. IV. 1 * Then spake Eliphaz the Temanite, and said,

particle *אין* in this place, by the Greek *οὐχ ἔστι*, *abiit, evanuit, 'tis clean gone.*

Chap. iv. and v. The three friends, who take the part allotted the priests in the Mosaic law, finding the disease of Job in no way shewing signs of amendment, and reasoning on the principle of an equal Providence, and supposing that affliction could happen only in the way of punishment, which necessarily inferred guilt, think his complaints exceeded the bounds of decency; and accordingly the eldest of them, Eliphaz, here interposes^a. He desires Job to reflect himself, not to give way to fruitless lamentations, but to put in practice those lessons he had often recommended to others^b. He reminds him of that, as they thought, infallible maxim, that those who reaped misery, must have sowed iniquity; a maxim which he confirms by his own particular experience, and which, he supposes, was assented to by all mankind; and in the display of this maxim, he throws in many of the particular circumstances attending Job's calamity, intimating, that he must have been a great, though secret oppressor, and that therefore the breath of God had

blasted him at once^c. He confirms also the truth of his principle by a revelation, which, he says, was made to him in a vision; and here, in many of the circumstances attending the manner of its delivery, he seems to glance at one of the most remarkable manifestations of the Deity, under the Jewish oeconomy. He urges farther, that supposing he had been guilty of no very atrocious crime, yet the common frailties of human nature were abundantly sufficient, to account for any afflictions, which it should please God to inflict on man^d; but takes care to let him know, they had a far worse opinion of him, whom he treats as profligate and abandoned, and consequently a proper object of divine vengeance^e. Such, he tells him, was the course of things, as was plain from revelation; and if he was not content with this, he was at liberty, if he pleased, to apply to any of the other Deities, and see if he would find better treatment^f. But were it his case, he would endeavour to reconcile himself to the God of Israel, the *אלהים*, in a more especial manner, who was infinitely more powerful than any, or all the Gods of the nations, and was not only able, but would deliver

^a Chap. iv. ver. 2 to 5. ^b Ver. 7 to 11. ^c Ver. 12 to the end. ^d Chap. v. ver. 2 to 5.
^e Ver. 1. ^f Ver. 6 to 16.

him

2 * Wouldest thou take it unkindly that one should assay
to speak to thee? but a few words who can forbear?
3 * Lo! thou hast instructed multitudes, and hast restored
4 strength to the arms that were broken, * Thy words
have upholden him that was falling, and thou hast made
5 strong the feeble knees. * But now when it is come up-
on thee, thou faintest, it toucheth thee near; and thou

him out of all his troubles; but then it must be attended with an entire submission to him, which could never be effectual, without an ample confession and restitution, thereby acknowledging the justice of God's dealings with him^e. It was therefore foolish to fret and vex himself in vain, since death was all he could expect, as the issue in that way; whereas, provided he submitted himself to God, he might expect, not only a perfect restoration, but a long continuance, in the enjoyment of a flourishing fortune. All this he delivers in an authoritative way, as the result of an inquiry they had made of God on his behalf: this was the very truth, he had therefore nothing to do, but diligently to attend to it, and apply it to himself^h. It is very probable, that the last verse was the form used by the high priest, in returning answers from God, to those who came on any emergency, to consult his oracle in the sanctuary.

Chap. iv. ver. 2. I read הִנֵּה דֹבֵר, *tentantem loqui, attempting to speak*. The very learned father Houbigant is, I think, mistaken, when he says, that the verb לָאָה, *cum activum sit, est molestiam creare, non moleste ferre*; for he himself renders the verb in this manner, ver. 5. of this chapter, *succumbis*, which is the same, though in a higher degree, as *moleste fers*. But this may be set down among his *παρορμαλα*, and is pardonable in so large a work.

Ver. 5. Mr. Professor Chappelow seems not to have thoroughly considered this passage, how else could he ask what is come? The 3d and 4th verses plainly shew, *'tis the broken arms, the feeble knees, the tottering steps, i. e. affliction*, poetically represented by those several beautiful images. The learned Codurcus hath made עָתָה a noun, and rendered it *calamitas*, deriving it from the root עָתָה, *subvertit, malo affecit*; and it must be owned there are some traces of

^e Ver. 17 to the end.

^h Ver. 27.

6 art in a consternation. * Is not thy fear thy folly? the

this noun in the sacred writings, as in *Hosea* v. 7. *Ezek.* xxii. 3. *Isaiah* xiii. 22. *Psalms* ix. 10. He supposes the Greek *ατη* to be hence derived. The version will then be, *But when calamity cometh upon thee, thou faintest.*

Ver. 6. The word כסלה implies, in its original idea, *folly*; and when interpreted by *confidence*, always implies a *foolish confidence*. The word יראה signifies *fear, terror, dread in general*. Mr. Chappelow is therefore, I doubt, mistaken, in thinking a religious fear is here intended; and that, had the author designed to express dread and terror in general, he would have made use of the word פחד. Both words, in their primary signification, equally signify *fear, dread, terror*; and in a metaphorical sense only, they both signify *religious fear*. As to the word יראה, or in its constructive form, יראת, see chap. xxii. 4. of this book, where it cannot bear any other signification, than that of *fear in general*. See also *Psalms* xxvii. 1. where both words are indifferently used to express fear in general: *Jehovah is my light, and my salvation, מי ירא, whom shall I fear? Jehovah is the guard of my life, מי יאפהר, of whom shall I be afraid?* These two clauses are certainly exegetical of each other, and the verbs indif-

ferently used, to denote fear and terror in general. See also ver. 3. of the same *Psalms*. Now that פחד is used metaphorically, to express a religious fear, see *Gen.* xxxi. 42. *Unless the God of my fathers, the God of Abraham, and the fear of Isaac, פחד, had been on my side.* Again, ver. 53. *And Jacob swore by the fear, פחד, of his father Isaac.* 'Tis impossible any words can more strongly convey the idea of religious fear, or piety; but in both words that is only the metaphorical sense, the primary one being that of fear or terror in general. The Seventy render this passage rightly, Παρερον αχ, ο φοβος σ, εστιν εν αφοροστυχη. The particle ι in the latter clause signifies *quum tamen*, as it doth in several other places; particularly 1 *Sam.* xviii. 23. ואנכי אישרש, *quum tamen ego homo pauper*. The learned Schultens thinks, that, to make it capable of bearing this version, it should have been ותקותך תם דרכך. It must indeed be owned, that the construction of the sentence is a little uncommon; but the author seems to have done it designedly, to introduce a repetition of the same sound, which he seems to have been fond of; *jiratheca, cislatheca, tikvatheca*. In those early ages of poetry, it was not unusual to make use of many such kind of ornaments,

7 integrity of thy ways being thy hope. * Remember, I
 pray thee, who ever perished being innocent, and when
 8 were the upright utterly destroyed? * According to
 what I have seen, the plowers of iniquity, and the sowers
 9 of misery reap the same; * By the breath of God they
 perish: for at the blast of his anger, the roaring of the
 10 lion, * And the growling of the black lion are hushed,
 11 and the teeth of the young lions are broken, * The stout
 lion perisheth for want of prey, and the whelps of the
 12 lioness are scattered abroad. * Moreover somewhat ora-

ments, witness the ax, altar, and wings, with many other of the like ingenious devices among the Greeks. And our author aims at the same thing, and makes use of the same construction, in the 16th verse of this very chapter, דממה וקול אשמע *demamah vekol eshamah*: And I heard a still voice, or, the voice of silence by an elegant oxymoron. The force then of the particle is converse, and, though in the latter part of the sentence, will govern the preceding word.

Ver. 7. The literal version is, *Who is he that hath perished being innocent?* The Seventy have, in the latter clause, rightly rendered אִפֶּה by *when?*

Ver. 9. יָכֵל, *cessant omnino*. This passage hath exceedingly suffered from the false pointing; there should be a colon at the words, *they perish*: the following words plainly beginning a new sense, and it seems to me, that the *vau* must

be translated *for*. This was, I believe, occasioned by dividing the book into verses, which hath proved no small hindrance, as might be shewn in many instances, to the right understanding of the sacred writings.

Ver. 11. *For want of prey, he dares not venture out of his den to seek for prey, amidst the roar of the thunder, the blaze of the lightning, and the violence of the storm.* The verb יִתְפַּרְדּוּ signifies *sepe separant*; the meaning is, they are so affrighted with the lightning and thunder, that they fly every one a different way, and cannot find the way to the den of the lioness their dam.

Ver. 12. The learned Schultens hath observed, that שֶׁמֶט in the Arabic, signifies a *string of pearls*. So the oracle he here mentions was a collection of precious observations, delivered to him in the way of vision.

Ver. 13.

cular was secretly imparted to me, and mine ear took in
 13 a precious lesson from it, * In the hurry of the visions
 14 of the night, when deep sleep falleth on men; * Fear
 came upon me and Trembling, and made the multitude of
 15 my bones to quake; * Then a wind passed swiftly over
 16 my face, the hair of my flesh stood upright; * It stood
 still, but I knew not its aspect; a phantom was before
 17 mine eyes, and I heard a still voice. * Can mortal man
 be righteous in the sight of God? Can man be pure in
 18 the presence of his Maker? * Behold he placeth no con-
 fidence in his servants, and in his angels he discerneth fol-
 19 ly; * How much more in those that dwell in houses of
 clay, whose foundation is in the dust, who are crushed

Ver. 13. **בשעפִים**. The learned Schultens, from Symmachus, hath rightly rendered this word *επιληξίς*; 'tis properly *mentis abalienatio e repentina perturbatione proveniens*.

Ver. 14. **קראני**, *obvenit mihi*. As in a poem every thing is or ought to be alive, so Fear is here made a person, who comes up to him as an officer of justice, and arrests him.

Ver. 16. The author seems to have here in his view, the vision of the Almighty by Elijah, *1 Kings* xix. 11, and following verses, preceded by a strong and mighty wind, and where the word of God was also delivered in a small still voice. The expressions in both cases are very nearly the same.

Ver. 18. This signification of the verb **שם** in Hiphil is not un-

usual, as hath been remarked by Schultens; particularly *Isaiah* xli. 20. *That they may see, and know, וישִׁמוּ, and take notice, and understand*. The same learned author hath well explained the word **תהלה**, from the Arabic **جـ لـ هـ** *vanus, irritus, frustraneus*; so that the noun will signify *stultitia, vanitas*.

Ver. 19. *Whose foundation is in the dust*; a poetical expression to denote the formation of man, from the dust of the ground. **לפני-עש**, *instar tineæ*, **σῆμα τροπον**, as the Seventy render it, *like the moth*. There is very great difficulty in the word **יִרְאֹם**; this the learned Dr. Grey thinks should be rendered *conterunt eos*: and this, he says, is *passive sumendum pro conteruntur*. But I doubt the analogy will not bear

20 like the moth. * From morning till evening they are de-
 21 stroyed, for want of discernment, they perish for ever. * Is
 not the excellence which was in them pulled up by the roots?
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bear this; for a nominative case is wanting, nor doth any thing go before to which it may be referred. The very learned father Houbigant reads here יִדְכֹּאמוּ, *conteret eos*; but I think this doth not agree so well with the verb יִכְתּוּ, which follows; therefore I imagine, it ought to be read thus, יִדְכֹּאוּ מִלִּפְנֵי-עֵשׂ, *conteruntur ad instar tineæ*. This signification of the particle מִלִּפְנֵי may be seen Deut. xvii. 18. וְכָתַב לוֹ אֶת-מִשְׁנֵה הַתּוֹרָה הַזֹּאת עַל-סֵפֶר מִלִּפְנֵי הַכֹּהֲנִים הָלוִים. *Then let him write for himself, a duplicate of this law upon a roll, after the manner of the priests the Levites, i.e.* It was to be written in the same manner, as the copies of the priests were written.

Ver. 20. I render the participle מְשִׁים as the verb is rendered, ver. 18. making the version, *eo quod non est qui intelligit*. Father Houbigant's version, *nemine eorum progenerante*, seems to me to mean nothing at all. He therefore, with very ill grace, attacks the learned Codurcus, whose version, *nemine manum adhibente*, is vastly preferable; for it must be very low and

mean, to make Eliphaz say, "Were it not for generation, the human race would be extinct."

Ver. 21. *Plucked up by the roots.* נִסְעָ, *radicitus evulsa*. So chap. xix. 20. *My hope hath he utterly rooted up like a tree*. This seems to allude to the corruption of human nature by the fall.

Ver. 1. קְדָשִׁים. *The holy ones*. He evidently intends the Angels, the superintendents, under the Almighty, over this visible world. This opinion was probably of great antiquity; especially if the Septuagint version of the passage in Deut. xxxii. 8. be right. *When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people, κατ' ἀριθμὸν ἀγγέλων Θεοῦ, according to the number of the Angels of God*. If the original was agreeable to this, the opinion will appear confirmed by sacred authority from the beginning; but the present reading, and that not only in the Hebrew, but also in the Samaritan copy, being thus, *According to the number of the children of Israel*, makes the matter somewhat doubtful,

2 ones wilt thou have recourse? * It would surely be well
 befitting the fool, that impatience should be the murder
 of him, and the simple that repining should bring him to
 3 his death. * I saw the profligate taking root, but I
 4 markt him out for sudden destruction. * His children are
 far from prosperity, for they shall be trodden down in the
 5 gate, and none to save them. * Whose harvest the hun-
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Ver. 2. The construction of the particle ל, in this place, is similar to that in chap. iii. 23. to the note on which the reader is referred. כעש is *impatience of suffering, fretfulness*. Parallel passages to this verse are *Prov. i. 32. The rebellion of the simple slayeth them.* Also *Prov. xii. 16. The fool discovereth his anger immediately.*

Ver. 3. This is the same thought as in *Psalms xxxvii. 35, 36.* and drawn out at length in *Psalms lxxiii.* The learned Schultens hath justly

observed, that אויל in this place, hath a force equal to רשע, *improbus*. אקוב, *designavi*, from the root נקב. So *Ezra viii. 20. All of them were expressed by name.* Also *Amos vi. 1. נקבי ראשית הגוים, qui cognominati sunt præcipui gentium.* I read נואו, *his annihilation*. The change of א and ה is frequent, or the noun itself may be נו, with the suffix הו *ejus*. I find accordingly in the Arabic, that ٢ signifies *grave accidit illi malum*, which sense is undoubtedly the true one in this place. The Syriac version also confirms this rendering of it, ܐܬܝܬܝܬ ܠܗ ܡܠܐܚܐ ܕܥܝܢܐ ܕܡܪܝܬܐ *et generatio ejus funditus periit.*

Ver. 5. I take the sense of the words מצנים from the Æthiopic root צון, *protexit*; thence the noun צן or צין, *locus munitus, arx*. In the latter clause I read, with the learned Le Clerc, צמאים, *sitientes*; the author means to express the suddenness of their destruction, as quick as a thirsty man swallows li-
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D 2 quor,

6 their substance: * What though affliction cometh not out
of the dust, neither doth misery spring out of the ground;
7 * Yet man is born for misery, as the young eagles for
8 soaring aloft. * I would therefore address myself to God,
9 and to God would I commit my cause, * Who doth great

quor, at a gulp; to this the Vulgate and Syriac versions agree. The learned Schultens renders this *ever-riculum, a drag net*; but I do not see how this will agree to the verb **שָׁאָה**, the proper sense of which is, *deglutivit*. A net may sweep away every thing, but cannot with any propriety be said to swallow up: besides, I doubt his etymology is too much strained to be relied on; and even he himself, when he comes to render the same word, chap. xviii. 9. there renders it, *nexus nodosissimus*, making it an adjective, properly signifying, *nodatum vel implexum funem, vel nexum*. The construction of a verb singular, with the nominative case plural, is common enough in the Hebrew; so chap. x. 20. **הֲלֹא־מַעַט יָמַי יִהְיֶה**, *will not my days be soon at an end?* 2 Sam. v. 6. **כִּי־אִם הַסִּירָךְ הָעוֹרִים וְהַפְסָחִים**, *for the blind and the lame shall keep thee off*. And in many other places.

Ver. 6. The noun **אָוֶן** oftentimes denotes *affliction*; so Habbauc iii. 7. *I saw the tents of Cushan in affliction*, **תַּחַת־אָוֶן**.

Ver. 7. The **בְּנֵי רֶשֶׁף** are by the Seventy rendered *νεοσσοι γυππων*, by

Symmachus *τετρα των πελειων*, by Aquila *υιοι περιηρας*, and by another *νεοσσοι αετων*. The root **רֶשֶׁף**, doth in the Arabic, in the 8th conjugation, signify *sublimis est effectus, elatus fuit*, and may have been, probably, on that account applied to the eagle. To this rendering all the ancient versions agree, except the Chaldee, who in this place runs much into allegory. The learned Schultens renders this, *ad-sunt tela corusca quæ alte volitant*. 'Tis true **רֶשֶׁף** doth sometimes denote lightnings, but the expression of **בְּנֵי רֶשֶׁף** is no where to be found; and in a case where no sure footing is to be had, I think the versions are entitled to great regard. The verb **יִגְבִּיהוּ** is the future plural in Hiphil without anomaly, of the verb **גָּבַהּ**, so that the version will be, *quemadmodum pulli aquilæ sese attollunt volando*.

Ver. 9. This is the same thought as is to be found in many of the Psalms, particularly the lxxviiith and cvith, in which last is the very expression. The word **נִפְלְאוֹת** is particularly appropriated to the miracles wrought in Ægypt, and the land of Canaan, as the Psalms above-

things, and there is no searching them out; wonderful
 10 things, and there is no numbering them. * Who giveth
 rain upon the earth, and sendeth waters on the face of the
 11 fields. * To set the humble on high, that the obscure may
 12 be put in a place of safety. * Who maketh of none effect
 the devices of the crafty, and their hands bring nothing
 13 to perfection. * Who taketh the wise in their own crafti-
 14 nefs, and precipitateth the counsels of the wily; * They
 meet with darkness in the day-time, and grope about at
 15 noon-day as in the night. * But he delivereth the deso-
 late out of their mouth, and the poor from the hand of
 16 the mighty. * There is therefore hope for the feeble,
 17 and iniquity stoppeth its mouth. * Behold! happy is the
 man whom God correcteth, reject not therefore the in-
 18 struction of the Almighty; * For he woundeth, and he

bovementioned prove, those mira-
 cles seem to be particularly alluded
 to in this chapter.

Ver. 10. This signification of the
 word חוצות may be found in a paral-
 lel passage to this, *Prov. viii. 26.*
 עֲדֵלָא עָשָׂה אֶרֶץ וְחוּצוֹתָ. *Quum non-*
dum fecisset terram et campos. Also
Psalms cxliv. 13.

Ver. 11. The word שָׁנָה signifies
 not a bare exaltation, but rather be-
 ing in a fortress, or place of defence,
 which being generally built on the
 tops of hills, have occasioned the
 word to be applied sometimes to
 exaltation in general. We find it
 generally coupled with some word,
 denoting a place of safety. So *2 Sam.*
xxii. 3. מִשְׁגְּבֵי וּמְנוּסֵי אֱלֹהִים. *Deus*

... *exaltatio mea, et perfugium meum.*

V. 15. I point this with the
 learned Mr. Mudge מִחֶרֶב, *the de-*
solate, participle pahul in pyhal of
 the verb חָרַב, *vastavit, desolavit*;
 Cod. Orat. 43. reads here פִּיהֶם,
 without the מ before it.

Ver 16. A parallel passage to
 this is *Psalms cvii. ver. 41, 42.*

Ver. 17. Cod. Orat. 42. reads
 וְהִנֵּה.

Ver. 18. A parallel passage is
Deut. xxxii. 39. כִּחְצֵתִי וְאֲנִי אֲרַפָּא,
I smite, and 'tis I that heal. The
 Massora, as well as Cod. Orat. 42.
 read וִידִיו. I imagine father Hou-
 bigant means to say, that the same
 MS. reads תִּרְפָּאנָה.

Ver.

19 bindeth up; he smiteth, and his hands shall heal. * He shall be thy deliverer in six troubles, and in seven evil
 20 shall not overtake thee. * In famine he shall preserve thee from death, and in war from the edge of the
 21 sword. * From the scourge of detraction thou shalt be hidden, yea, thou shalt not fear the destroyer when he
 22 cometh. * At desolation and at famine thou shalt laugh, thou shalt not be afraid of the wild beasts of the earth.
 23 * For even with the stones of the field shalt thou be in league; and the beast of the field shall be in subjection
 24 to thee. * Know moreover, that peace shall encompass thee as a tent, thou shalt visit thy habitation, and not be
 25 disappointed. * Know also that thy seed shall be multi-

Ver. 21. לשון or לשון, hath very frequently the signification of *obloquy* and *false accusation*. So *Psalms* cxl. 12. איש לשון, *the slanderer*. *Jer.* xviii. 18. לכו ונכרו בלשון, *Come, let us slander him*. *Ezek.* xxxvi. 3. *Et ascendistis super labium calumnie, thou shalt not be afraid of the destroyer*. שור is the participle benoni in pihel, by apocope for שודר, *vastans, vastator*. This probably alludes to the destroying Angel, who went through the land of Ægypt the night of the deliverance of the Israelites.

Ver. 22. This I think alludes to that desolate state, in which the country of the ten tribes lay after their captivity; when the country was so thinly peopled, that the inhabitants were not only in danger, but actually were devoured by

the wild beasts; a large account of which is in *2 Kings*, chap. xvii. a parallel passage is *Psalms* xci. 13.

Ver. 23. השלמה. This verb is the perfect tense in hophal of the root שלם, which in hiphil, as the learned Schultens hath rightly observed, signifies *se dedit, submitteque imperio*. So *Joshua* x. 1. וכי השל ימו ישראלי גבעון את ישראל: *And that the inhabitants of Gideon were become subject to the children of Israel*.

Ver. 24. The literal rendering is, *Thou shalt know moreover*; but the making use of the imperative, gives a more sprightly turn to the phrase, *Peace shall be thy tent*: this would have been somewhat harsh in the English, for which reason I chuse rather to say, *Peace shall encompass thee as a tent*.

plied, and thine offspring be as the grass of the ground.
 26 * In old age shalt thou come to the sepulchre, as the corn
 27 is heaped up on the threshing floor in its season. * Behold
 this, we have searched it out, so it is, hear it, and make
 thou the application to thyself.

Chap. VI. 1 * And Job answered and said,

Ver. 26. גֵּרִישׁ is properly that *heap of corn*, which is brought into the threshing floor to be threshed, and by a figure put for the threshing floor itself. So the Seventy render it *αλωνα, כעלות, juxta ascendere*. In the same manner the particle is used, *Isaiah v. 24. כאכל קש לשון אש, juxta devorare*, i.e. *sicut devorat stipulam lingua ignis*. The metaphor is here taken from the resemblance of this heap of corn, to the *tumulus* of the ancients, what are now called *barrows*.

Ver. 27. דַּע לך, *scis conscius tibi, make application of it to thine own case, know the original of the drawing*.

Ch. vi. and vii. Job begins his defence with a modest apology ^a, for his venting his grief in a manner somewhat unbecoming, and begs ^b it may be ascribed to the great multitude and sharpness of his afflictions ^c; but as to the advice given him by Eliphaz, to hope for an amendment of his condition, and to address God for that purpose, he tells them, that his pe-

tition to God should be of a quite different nature, to wit, that he would be pleased to cut him off speedily, for that the desperateness of his condition would by no means permit him to hope for any amendment ^d. That, however, he could not help resenting their unkind suspicions of him, that they should think him capable of such great wickedness; but above all, should imagine him to be so abandoned, as to be able to entertain a thought, tending to a revolt from the Almighty; which yet they must have done, or Eliphaz would never have dared to make him such a proposition ^e. He saw, therefore, clearly what kind of friends he had to do with; as soon as they saw him in a remediless condition, they begun with abusing him, lest they might be desired to contribute towards his restoration ^f. As to that point, however, he tells them, they might set their hearts at ease, for if they would but consider his condition a little more attentively, they might soon be convinced, there was not

^a Chap. vi. ver. 2. ^b Ver. 3 to 7. ^c Ver. 8 to 13. ^d Ver. 14 to 20. ^e Ver. 21 to 27. ^f Ver. 28.

² * Would to God my impatience were thoroughly weighed, and that they would in like manner poise my
³ calamities in the balances. * For now are they more in number than the sand of the sea, wherefore my words
⁴ burst forth with vehemence. * For the arrows of the Almighty are sticking fast in me, whose fury attacketh

the least danger, of any thing of that nature, since all hopes of life were at an end with him^g. He begs them therefore not to condemn him, barely on suspicion, and on the strength of general maxims, but to consider, it was possible he might be innocent^h. It was moreover highly blameable in them to act in this manner, because they pretended, at least, to be his friendsⁱ. After this he goes on to pour out his lamentations in the most pathetic manner, and expostulates with God, praying to be speedily released from his miseries; or, that he would grant him some little respite, till the time of their determination should come.

Ch. vi. ver. 2. The word *הוֹתִי*, *my calamities*, is certainly of a plural termination, and not of the constructive form, as hath been generally supposed; this is, I think, evident from the following verse.

Ver. 3. *יִכְבֵּד* literally *are multiplied*. The common translation, *are heavier*, can have no place when applied to the sand of the sea; no where mentioned as remarkable for

its weight, but often used to express what is innumerable. The root *כִּבֵּד* is often made use of to express *multitude*. So 1 Kings x. 2. the queen of Sheba is said to come to Jerusalem, *בְּחֵיל כִּבֵּד*, *with a numerous retinue*. Judges xx. 20. *Edom came out against Israel*, *בְּעַם כִּבֵּד*, *with much people*, as our translation hath it, *i. e.* with a numerous army. So also Solomon, 1 Kings iii. 9. says, *Who is able to judge this thy people who are so numerous?* *הַכִּבֵּד*. So also Nabum iii. 3. *וּכְבֵּד פֹּגַר*, *and a multitude of corpses*. The learned Schultens hath shewn, in his commentary on this place, as well as that on *Proverbs* xx. 25. that the root *לֹעַ* hath the sense of *exæstuaræ, cum æstue erumpere, to burst forth vehemently*.

Ver. 4. I read *נִשְׁתַּחֲוִיתִי רֹדְתִי*, *præliatur cum vita mea, warreth against my life*; deriving it from the root *שׁוּת*, *oppugnavit, præliatus est*; in the same sense it is used, *Isaiab* xxii. 7. *וְהַפְּרָשִׁים שֶׁתּוֹ שֶׁתּוֹ הַשְּׂעִירָה*, *et equites oppugnando oppugnati sunt portam*. So also *Psalms* iii. 7. *I will*

^g Ver. 29.

^h Ver. 27.

ⁱ Ch. vii. passim.

5 my life, the terrors of God confound me. * Doth the
 wild ass bray over the grass? or loweth the ox over his
 6 provender? * Can that which is insipid be eaten without
 salt? Is there any relish in the nauseous medicinal draught?
 7 * What my soul loatheth to touch, those very things (such
 8 is my feebleness) are become my food. * Would to God
 my petition were granted, and that God would give me
 9 what I long for; * Even that it would please God to
 crush me at once, that he would let loose his arm and cut
 10 me off. * So should my cry still be, nay I would raise
 it louder in proportion to my suffering; Let him not
 spare, for I dispute not the decrees of the holy One.

not be afraid of the myriads of people, אשר סביב שחו עלי, who attack me on every side. In the latter clause I should chuse to read יעברוני, *perturbant me*; for I fear the present reading cannot, by any analogy, be made to signify, *do set themselves in array against me*. There should have been the preposition על, an ellipsis of which I think the nature of the language will by no means suffer. To this reading I find the learned father Houbigant assents.

Ver. 6. The version of the latter clause of this verse, I owe to the very learned Mr. Mudge; who is the only person I have found make any tolerable sense of it. He supposes Job to allude to those medicinal potions, which were administered to him by way of alterative,

and were called מי חלמות, or יין, *convalescentiæ potus*; those Job in detestation calls ריר, *pus*, a thick, putrid, nasty slop; perhaps too his ordinary food, from the nature of his distemper, might be as nauseous to him. See chap. xxxiii. 20.

Ver. 10 *. I read נהמתי, *my roaring*. So Proverbs v. 11. ונהמת באהריתך, *and thou cry aloud in thy latter end*. The verb אסלדה signifies, in its root, *to strengthen or confirm*; this he applies to his cries, and I render this, *raising them louder*, as a literal version would have sounded harsh in English. The affix ה in the end, seems to have been overlooked by the translators, who render it, *I would strengthen myself*. This hath been probably occasioned, by the wrong reading in the former word נהמתי, *my*

* The MS. Oxford Selden Archiv. A. 65. reads ואתנהמתי.

11 * What is my strength, that I should hope? and what is
 12 to be my end, that I should prolong my life? * Is my
 13 strength the strength of stones? is my flesh brass? * Do
 not I find that I cannot in the least help myself, and that
 14 strength is quite driven out of me? * Should a man
 that is utterly undone be insulted by his friend? and
 should he tempt him to forsake the fear of the Al-
 15 mighty? * My brethren have dealt deceitfully like a
 torrent, as the torrents of the vallies are they passed
 16 away; * Which are congealed by means of the frost,

roaring; which, as they read it, puzzled the whole sense. The particle כ signifies *juxta, secundum*. So Levit. v. 15. אֵיל תַּמִּים מִן הַצֹּאן בעֶרְכָּךְ, *arietem integrum e grege secundum æstimationem tuam*. Num. xiv. 34. בַּמִּסְפָּר הַיָּמִים, *juxta numerum dierum*; with many other places. See Noldius, p. 161. The Verb כָּהַרְתִּי signifies, in its root, *excidere, irritum facere; to disappoint, to cut off*: This would have been too harsh from a mortal to his Maker; so that I soften the expression, and make him say, *I dispute not*; and this sense of *disputing*, the word still retains in the Æthiopic language. So Acts xviii. 15. Εἰ δὲ ζήτησα; this is rendered כָּהַרְתִּי. So also 1 Cor. i. 11. the word *σαδεις* is rendered in the same manner by כָּהַרְתִּי.

Ver. 13. The word תוֹשִׁיָּה signifies *subsistentia, aliquid permanens*; somewhat that is durable and operative, virtue in the sense of ability.

Ver. 14. Literally, *to the man who is dissolved, is insult from his friend becoming?* The root מָסַס signifies, *an utter dissolution*, and metaphorically is applied to the utter ruin of any person. I should read יַעֲזִיב in hiphil, *relinquere faciet*; unless (which I indeed suspect) there is a particular anomaly, in the formation of this future in hiphil; it occurs but this once in all the sacred writings, and, I suspect, it follows the rule of the defectives of the first radical נ in kal, in the manner of נָקַב, נָבַל, and others, which admit *cholem* in the termination. This clause plainly refers to chap. v. 1. The words of Eliphaz seem to have sunk very deep into him, and he resents them extremely. The hiphil denotes causation in any manner, whether by command, persuasion, or permission.

Ver. 16. I read here, with the learned father Houbigant, הִקְרִיב *concreti*.

Ver. 17.

17 the snow hideth itself in their surface ; * As soon as they
 flow, they are dried up, when it is hot, they are consum-
 18 ed from their place ; * The paths of their channels are
 19 diminished, they ascend in vapour, and are lost. * Look
 for them, ye troops of Tema ; ye travellers of Sheba, expect
 20 them earnestly. * They made no haste ; because they de-
 pended on them ; they came thither, then were they con-
 21 founded. * So now are ye as nothing, ye see my down-
 22 fall, and ye are afraid. * Did I ever say to you, Give
 me ? or make a present out of your substance on my be-
 23 half, * Or deliver me from the hand of the enemy, or
 24 save me from the arm of the oppressors ? * Make it
 known to me, and I will be silent, or cause me to under-
 25 stand wherein I have erred. * How persuasive are the

Ver. 17. נצמחו *they are cut off*. This, applied to a torrent, is the drying up.

Ver. 18. ילפחו, *declinant huc, illuc*. The root לפח, in the Arabic, signifies *inflexit, torfit, contorfit, inclinavit* ; which, as the learned Mercer hath observed, is certainly the meaning in this place. יעלו בתהו, *ascendunt in inanitatem*. Here is a noble climax, a most poetical description of the torrents in the hot climates ; they are by extraordinary cold frozen over, but the sun no sooner exerts its power, than they melt ; they are exhaled by the heat, till the stream, for smallness, is diverted into many channels ; it yet lasts a little way, but is soon quite evaporated and lost.

Ver. 19. By a very small alteration in the pointing, I make him address himself to the travellers ; which gives great life to the poetry, and sets a very beautiful image before the eye ; the travellers wasting their time, depending on those torrents for water, but when they come thither, how great the disappointment ! they are dried up. I derive בשו from the root בשש, *cunctatus est*.

Ver. 21. I follow here, with Schultens, the cethib לא ; the keri לו doth not afford a commodious sense ; for I cannot find any passage, which will warrant the rendering it, *id ipsum, that very thing*.

Ver. 25: מה נמרצו, *quam valida sunt* ? The word ישר hath often the signification of *æquus, equitable*,
 E 2

words of an impartial man, but how shall a man defend
 26 himself, whom you have already condemned? * Do you
 devise speeches to insult me, and the words of him that is
 27 desperate are they as they as the wind? * Yes, you over-
 whelm the destitute, and make a mock at your friend.
 28 * Now, therefore, be so good, look upon me, for 'tis evi-
 29 dent to you if I lie; * Recollect yourselves, I beseech
 you, call it not wickedness; nay, consider it yet again,
 30 righteousness may be in me. * Must there needs be per-
 versity in my tongue, because my palate cannot relish mi-
 Ch. VII. 1 fery? * Is there not a determined time for mortal man
 upon earth, and are not his days as the days of an hireling?
 2 * As the servant panteth after the shade, and as the hire-

ble, impartial, which is well suited to this place. The verb יכח is a judicial term, and used to express the defence, as well as the accusation; and in hophal (for I point it הויכח) signifies *condemnation* in the highest degree, as it supposes the judgment put in execution; I should render this passage, *quo modo altercabitur, qui a vobis crimine arguitur?* The reason is, they had condemned him unheard.

Ver. 26. להוכח for *aggravation*. See 2 Kings xix. 3. מלים are properly *sentences, proverbs, maxims*. The particle ל signifies in the latter clause *instar*. So also Joshua vii. 5. וימס לבנה העם ויהי למים, et liquefactum fuit cor populi, et factum est *instar aquæ*. Isaiah i. 31. והיה החסן לנערת ופעלו לניצון, et crit fortis *instar stupæ*, et opus ejus

instar scintillæ; and many other places. See Noldius, p. 460.

Ver. 27. With the learned father Houbigant, I derive the verb תכרו from the root כרר, *saltare*; which hath also the sense of *irridere, illudere, insultare*; which sense it hath in the Chaldee; and in the Syriac that of *contemnere*. The two Cod. Orat. read here רענכם.

Ver. 29. I read, with the learned Mr. Professor Chappelow, צדקה, בי, which, I think, will be rendered more agreeably to Job's modesty, *righteousness may be in me*; and gives a handsomer turn to the sense. In the former clause אל-תהי עולה, literally, *let it not be wickedness*.

Chap. vii. ver. 1. The keri here is עלי, and so father Houbigant read in four MSS.

Ver. 3.

ling earnestly longeth for his wages, * So have I been made to inherit months of vanity, and nights of misery are my portion. * If I lie down, then I say, When shall I arise, and the night have run its course? and I am tired with tossings until the dawn. * The worm covereth my flesh, and filthy mud my skin; suddenly it will turn even to putrefaction. * My days are swifter than a weaver's shuttle, and even the last glimmering of hope is at an end. * Remember that my life is but a breath, mine eye shall no more see good. * The eye which hath seen me shall see me no more; cast but a glance of thine eyes

Ver. 3. הנהלתי לי, *possessor factus sum jure hæreditario*.

Ver. 4. שבעתי, *satur sum*, I am full; or rather, *surfeited*. So *Isaiab* i. 11. שבעתי עלות אילים, *satur sum holocaustorum arietum*.

Ver. 5. The *keri* is ונוש, and so reads one of the king's MSS. One of the Cod. Orat. reads ומאם, ונוש. This word in the Chaldee hath the signification of *putrefaction*, and *dissolution*; and in this sense the author of this book uses it in other places: see chap. viii. 20. x. 3. xxxvi. 5. xlii. 6. in all which places, as well as in this, I should be apt to think the root is מסם, but the future is written with its original vowel.

Ver. 6. The word ארג cannot be otherwise rendered than by the *shuttle*; the comparison requires somewhat very swift: to this *textura*, or *tela*, will not answer; and that a comparison is here intended is

plain, from the particle מני, which is used in like manner chap ix. 25. and chap. xi. 9. The passage mentioned by Schultens, *Isaiab* xxxviii. 12. is a comparison of a quite different nature, and relates to the weaver's cutting off his piece from the beam, as soon as it was wrought, but no idea of swiftness, as in this passage. The literal version of the latter clause is, *and they are destroyed even to the extremity of hope*, that is, no hope remaineth. The particle ב here signifies *usque ad*. So *Gen.* xi. 4. וראשו בשמים, *et fastigium ejus usque ad cælum*. *Isaiah* v. 11. מאחרי בנשף יין, *prorogantibus vinum usque ad crepusculum*. *Psalms* xxxvi. 6. יהוה בהשמים חסדך, *O Jehovah, benignitas tua usque ad cælum*; with many other instances. See Noldius, p. 164.

Ver. 8. Literally, *thine eyes upon me*.

Ver. 15.

9 upon me, and I am no more. * The cloud is consumed
 and vanisheth, so he that goeth down to the grave shall rise
 10 up no more; * He shall not return again to his house,
 11 neither shall his place know him any more. * Therefore
 I will not restrain my mouth, I will speak in the anguish
 of my spirit, I will complain in the bitterness of my soul.
 12 * Am I a sea or a crocodile, that thou settest a guard over
 13 me? * When I say, My bed shall refresh me, my couch
 14 shall ease my complaint; * Then thou scarest me with
 15 dreams, and terrifiest me with visions. * My soul there-
 fore chuseth strangling, death rather than the recovery of
 16 my health. * I despise it, I would not live for ever; let
 17 me alone, for my days are vanity. * What is mortal man,
 that thou shouldest contend with him; and that thou
 18 shouldest set thy heart against him? * Even that thou
 shouldest visit him every morning, that thou shouldest try
 19 him every moment? * How long wilt thou not take
 thine eyes off me? wilt thou not give me respite while I

Ver. 15. I read עֲצָמָי, *fortitudo*,
convalescentia mea; so this word
 signifies, *Isaiah xl. 29. לאין אונים*
 עֲצָמָה יִרְכָּה, *et quibus defunt vires*
fortitudinem multiplicat. The root
 עֲצָם in the Arabic, sig-
 nifies *auxit robore*; so עֲצָמָה
 corroboravit illum ci-
 bus.

Ver. 17. The learned Schultens
 hath justly explained the verb
 חֲגַדְלֵנוּ by *colluctando te implices*.
 The common rendering of *magni-*
fying, by no means agreeing to this
 passage. The particle אל in the

latter clause signifies *contra*. So
Exodus xiv. 5. ויהפך לבב פרעה
 ועבריו אל־העם, *tum conversum est*
cor Pharaonis et servorum ejus con-
tra populum. Ezek. xiii. 8. לִכְנֹהֲנִי
 אֲלֵיכֶם, *propterea ecce ego contra*
vos; and in many other places. See
 Noldius, p. 57, 58.

Ver. 19. The learned Schultens
 hath rightly observed, that this is
 a metaphor taken from comba-
 tants, who never take their eye off
 their antagonist. שָׂעָה signifies pro-
 perly *to look steadfastly on any person,*
to keep him in the eye.

Ver. 20.

20 swallow my spittle? * Be it that I have sinned, what injury can I do to thee, O thou observer of man? why hast thou set me up as a mark for thee? I am even burdensome unto thee. * Why then wilt thou not pardon mine iniquity, and cause my wickedness to pass away? So should I soon lie down in the dust; yea thou shouldest seek me in the morning, but I should be no more.

Ch. VIII. 1 * And Bildad the Shuhite answered, and said;

Ver. 20. The Seventy read עָלַי, rendering it ἐπὶ δὲ ἐπὶ σοὶ φορτίον. Aben Ezra, as Drusius observes, owns this was the original and true reading; and that the present reading is *correctio Scribarum*.

Chap. viii. Bildad now comes on to the attack, and tells him^a, his general asseverations of innocence are of no avail; that to deny his guilt^b, was to charge the Almighty with injustice; that if he would not yield to the argument of Eliphaz, drawn from their particular experience, which, however, was also strengthened by revelation^c, he would do well to pay due respect to the general experience of mankind, as handed down by ancient tradition; where he would find it established as a most certain truth, that misery was the sure and infallible consequence of wickedness. That therefore they could not argue wrong, who inferred from actual misery antecedent guilt^d; and though he might

urge, that these calamities were fallen on him on account of his children's wickedness, yet he only deceived himself; for in that case, God might indeed have chastised them for their crimes^e, but he would have by no means destroyed the innocent with the guilty. He would rather have heaped his blessings on the innocent person, that the contrast might have vindicated his providence; he would have even wrought a miracle for the preservation, or restoration, of such a person: and concludes^f, that since, from the known attributes of God, it was impossible he should cut off the innocent, or suffer the guilty to go free; and as no interposition of Providence had happened in his behalf (and whenever it does, he tells him, in a sarcastical way, they were ready to own themselves to be in the wrong) he thought him in a likely way, by his utter destruction, to prove^g a terrible example of the truth of that principle which they

^a Chap. viii. ver. 2. ^b Ver. 3. ^c Ver. 8 to 20. ^d Ver. 4. ^e Ver. 5 to 7. ^f Ver. 21. ^g Ver. 20.

2 * How long wilt thou trifle in this manner? how long
 3 shall the words of thy mouth be as a mighty wind? * Doth
 God pervert judgment? doth the Almighty pervert jus-
 4 tice? * Though thy children have sinned against him,
 and he hath destroyed them on account of their iniquity;
 5 * If thou wouldest seek unto God betimes, and make thy
 6 supplication to the Almighty; * If thou wert pure and
 upright, surely now he would make bare his arm on thy
 behalf, he would make the beauty of thy righteousness

had urged against him, that misery was an infallible mark of guilt.

Ver. 2. The learned Cocceius hath well observed, that the verb תמלל in this place, hath the force of *fabulabere, nugabere*. Here is an ellipsis of the particle כ before אלה, this is frequent. So *Joshua* ix. 5. וכל לחם צידם יבשה נקדים, *et omnis panis viatici eorum aridus fuit sicut crustulæ*. *Ezek.* iv. 12. וענת שערים תאכלנה, *et tanquam placentam bordeaceam comedes illud*. See Noldius, p. 378, 379. So that the clause will be rendered, *quamdiu nugabere sicut ista or talia?* The words *how long* in the latter clause, are not repeated in the Hebrew, the force of the interrogation in the former clause continuing; but the repetition of them in the English is necessary, to give a more elegant turn to the phrase. The particle ׀ in this place signifies *sicut, like as*; the same sense it has 1 *Sam.* xii. 15. also 2

Sam. xv. 34. with many other places. See Noldius, p. 305, 306. The literal rendering is, *sicut ventus validus verba oris tui*.

Ver. 4. This seems to intimate, that Job's children were performing some idolatrous rites, at the time the house fell on them and slew them. The word פשע, *defection, rebellion*, seems to hint at somewhat of that kind. The particle ביד signifies *propter*. So *Isaiah* lxiv. 6. וחמוגמ ביד-עונינו, *et dissolvit nos propter iniquitates nostras*. *Jeremiah* xli. 9. אשר הכה ביד גרליו, *quos percussit propter Gedaliam*.

Ver. 6. יעיר, *he would make himself bare*; or perhaps there is an ellipsis of יד, *his arm*. In the latter clause I read, with the Chaldee paraphrast, ישלם, *he would complete*; it makes a more commodious sense. The word צנות is the constructive form of נוה, *decor, pulcritudo, beauty*.

Ver. 7.

7 perfect. * Although thy beginning were small, yet should
 8 thy latter end increase exceedingly. * For enquire now
 of the former generation, and prepare thyself for the
 9 search of their fathers; * For we are but of yesterday,
 and know nothing, since our days on earth are as a sha-
 10 dow. * Shall not they instruct thee? they will instruct
 11 thee, and utter wise sayings from their heart. * Will the
 bulrush grow tall without mire? will the sedge increase
 12 where there is no water? * While it is yet green, nay, it
 13 is not gathered; yet it withereth before all grafs. * So
 are the paths of all them that forget God, even the hopes
 14 of the profligate man shall perish. * The thing which
 he longed for shall be a torment to him, and his confidence
 15 be as the spider's web. * He may prop up his house, but
 it shall not stand; he may make himself strong in it,
 16 but he shall not endure. * Before the sun ariseth he is
 full of sap, and his stock pusheth forth its tender branch,

Ver. 7. The Cod. Orat. 42, reads here as beneath in the 11th verse, ישנא.

Ver. 8. The Cod. Orat. 53, reads with the Massora ראשון, but the א hath been erased, probably by a later hand, the marks of it being still apparent.

Ver. 10. Literally, *they will speak to thee*.

Ver. 12. The Cod. Orat. 42, reads עורנו.

Ver. 13. A parallel passage is Prov. x. 28. ותקות רשעים תאבד, *spes vero improborum peribit*. Also Proverbs xi. 7. במות אדם רשע תאבד תקוה, *quum moritur homo impius, periit expectatio ejus*.

Ver. 14. The learned Guffetius hath happily rendered this passage, *objectum circa quod insanit, res est cujus eum postea tædebit*.

Ver. 15. The version of the Seventy seems here to be right, εαν υπερεισσει την οικiam αυτου, *though he prop up his house*.

Ver. 16. גנתו, *stirps ejus*. I take this to be a noun of the constructive form, the root of which is גנה; it is true, there is no root of this form in the Hebrew Lexicons, but I find the word, Numbers xxiv. 6. כגנת עלי נהר, *as trees by the banks of a river, and by the way*; I should choose in the first clause of this verse

F

to

17 * He windeth his roots about a spring, he twisteth him-
 18 self about a heap of stones. * When he shall destroy
 him from his place, then shall it disown him; saying, I
 19 never saw thee. * Behold him now, destruction is his
 path, and strangers out of the dust shall spring up in his
 20 room. * Surely God will not utterly destroy the upright
 man, neither will he strengthen the hands of the doers of

to read בנחלים, *in vallibus*, and to translate the whole verse thus, "They are extended along the vallies, like trees by the banks of a river, like the aloe trees which Jehovah planted, like the cedars nigh the waters." There is, I think, one other place in Scripture where this word occurs, *Ester* i. 5. בחצר גנת, *in atrio arborum*. The root جنت in the Arabic signifies *radix, stirps*.

Ver. 17 *. I read here, with the learned father Houbigant, יאחז.

Ver. 18. *When he shall destroy him*. This undoubtedly refers to the sun, mentioned in the 16th verse, The plant is green and full of sap before sun-rise, but when that cometh in its fervour, 'tis dried up. The particle אם here certainly signifies *quum*. So *Proverbs* iii. 24. אם תשכב לא תפחד, *when thou liest down thou shalt not fear*. 1 Sam. xv. 17. הלא אם קטן אתה בעיניך, *Annon quum parvus fuisti in oculis tuis?* 'Tis impossible to make sense of the passage, rendering it by *profecto*, as the learned Schultens

would have it, the particle ו must then be rendered *et*, and there will be no nominative case to כחש, *abnegabit*, unless it be the sun mentioned before, which is quite inconsistent; for 'tis his place which shall deny him, and the particle ו must be rendered *tum*.

Ver. 19. The public translation renders משרש *joy*; but it seems to make no sense here. The root שרש, in the Arabic signifies *destruxit, conturbavit de via*

sua; and the noun المصشوش *conturbatio*; the same sense it certainly has here: that the Seventy so understood it is certain, as they render it καταστροφή.

Ver. 20. The three last verses seem to be spoken by way of irony, covertly to reproach Job, as being at bottom an impious man, as no such remarkable interposition of Providence had appeared in his behalf. The particle עד signifies *quum*. So 1 Sam. i. 22. *When the child shall be weaned, then will I bring him*. עד יגמל הנער.

* The MS. Bodley. Archiv. A 97. reads יסבבו ובית.

Ver. 21.

21 iniquity. * When he shall fill thy mouth with laughter,
 22 and thy lips with shouting, * They who hate thee shall
 be clothed with shame, and the tabernacle of the wicked
 shall be no more.

Ch. IX. 1 * And Job answered and said,

Ver. 21. The Cod. Orat. 53, read originally ימלא, but the נ is altered into an ה by a later hand.

Chap. ix. and x. In answer to Bildad, Job begins with hinting^a, that their opinions seemed a little to clash; Eliphaz had insisted from revelation, that the common failings of men were a sufficient justification of Providence, even in the most afflicting dispensations: Bildad says, If he were pure and upright, God would interpose in his behalf; he replies, All this is very true, but the difficulty is, to be thus pure and upright, for I am not exempt from the common failings of men; if therefore those are sufficient to account for the great calamities which have befallen me, I am still without remedy^b. As to God's power and wisdom, I am as thoroughly convinced, and can give as many instances of it, as you; and therefore I know it is in vain for me to contend with him^c: I have nothing left, but to own my own vileness, and make my supplication to him^d. But yet, as to any heinous crimes, beyond the

common infirmities of human nature, those I disclaim; and let the event be what it will, I will rather part with my life than accuse myself wrongfully^e. And whereas you affirm, that affliction is an infallible mark of guilt, you quite mistake the matter; for afflictions are indifferently assigned, to be the portion of the innocent and the guilty. God does indeed sometimes in his anger destroy the wicked, but doth he not as frequently afflict the innocent? The dispensations of Providence in this world are frequently such, that were it not, that now and then God lets loose his fury against them, one would be almost tempted to imagine, the rule of this world was delivered over into the hands of wicked men^f. As for my own part, my days are almost come to an end; it is therefore labour lost for me to plead the cause of my innocence: besides, that in the sight of God, I must appear all vileness; so that it is not for such a one as me to pretend to put myself on a level with him; and even though

^a Chap. ix. ver. 2. ^b Ver. 3 to 13. ^c Ver. 14 to 19. ^d Ver. 21. ^e Ver. 22 to 24.
^f Ver. 25 to 33.

2 * Of a truth I know it is so, but how should mortal man
 3 be justified in the presence of God? * If it be his pleasure to contend with him, he cannot answer him one of a
 4 thousand. * He is wise in heart, and mighty in strength:
 Who hath hardened himself against him and prospered?
 5 * Who removeth the mountains, and they are not broken
 6 to pieces, when he overturneth them in his anger: * Who
 shaketh the earth out of her place, and the pillars thereof
 7 knock one against another: * Who commandeth the
 sun, and it riseth not; who setteth his seal upon the stars.
 8 * Who alone expandeth the heavens, who treadeth on the

I were able to do so, there is no one who hath sufficient authority to judge between us^g. Yet, were it his pleasure to grant me a little respite, I could say a great deal in my own vindication; but as matters stand, I dare not^h: for which reason my life is a burthen to me, and my desire is, it may speedily come to an endⁱ. I would, however, expostulate a little with the Almighty; and here he enters into the most beautiful and tender pleadings which heart can conceive; ending as before, with a prayer, that his sufferings and life might soon come to a period, and that God would grant him some little respite, before his final departure hence.

Chap. ix. ver. 3. לָרִיב, *to contend*. 'Tis a judicial term, and signifies properly *to wage law*.

Ver. 5. לֹא יָדַע, *non conteruntur*. An instance of the power of the Almighty, who can remove whole mountains as easily as the least pebble. This signification of the root יָדַע may be met with, *Judges viii. 16. וְבָהֶם יָדַע אֶת אַנְשֵׁי סֻכּוֹת, et cum iis contrivit viros Succoth. Prov. x. 9. הוֹלֵךְ בְּתוֹם יֵלֵךְ בְּטָח וּמַעֲקָשׁ יִדְרֹךְ, ambulans in integritate, ambulat secure, at tortiplicans viam suam conteretur. Ezek. xix. 7. וַיִּדְרֹךְ אֶלְמְנוֹתָיו וְעִרְיָהֶם הִחְרִיב, et contrivit palatia ejus, et civitates eorum vastavit.*

Ver. 6. יִתְפַּל צֶוֶן, *contremiscunt*. The image is of a man in so great fear, that all his limbs quiver and shake like a leaf.

Ver. 8. The reading עַל בִּמְתֵי עָנָן, *on the high places of the cloud*, as the lesser Massora observes, is found in a correct copy; and, I think,

^g Ver. 34 to 35.

^h Ch. x. ver. 1.

ⁱ Ver. 2 to the end.

9 heights of the clouds. * Who maketh the constellations
 of the northern hemisphere, as well as the hidden cham-
 10 bers of the south. * Who doth great things past search-
 11 ing out, miracles and there is no numbering them. * Lo!
 he passeth by me, and I see him not; yea, he glideth
 12 swiftly away, and I perceive him not. * Behold he snatch-
 eth away, who shall cause him to make restitution? who
 13 dares say unto him, What dost thou? * God will not
 restrain his anger; beneath him did the inhabitants of

makes a more elegant image. See chap. xxii. 14. *Isaiab* xiv. 14.

Ver. 9. The various and unsatisfactory attempts of learned men, to ascertain the several constellations here mentioned, *yash*, *Cesil*, and *Cimab*, are sufficient to convince any person, that there is not a sufficient knowledge of the ancient astronomy remaining, to determine upon with any certainty; only, as those three seem to be put in opposition to the chambers of the south, I think it best to translate it in general, *the constellations of the northern hemisphere*. Three MSS. of the Oratory read *תימן*; as do others, as Athias relates.

Ver. 11. I read with father Houbigant *אראהו*. The MS. Oxford. Huntingdon seems to favour this reading, the ו seeming as much connected with this as with the following word.

Ver. 13. *עוריררהב*. This our translators render *the proud helpers*, but I think with little mean-

ing. The root *עור* signifies in the Samaritan *habitavit*; and this sense, I think, the word hath *Ezek.* xxx.

8. *וידעו כי אני יהוה בתתי אש במצרים*, *ונשברו כל-עוריה*, *And they shall know that I am Jehovah, when I kindle a fire in Egypt, and all her inhabitants are destroyed*. Again, *Ezek.* xxxii. 21. *ידברו לו אלי גבורים*, *מתוך שאול את-עוריה*, *The great and mighty out of the midst of the grave, together with its inhabitants, shall say to him*. The same sense suits this passage extremely well; *רהב* is the ancient name for Egypt, as any one may be convinced, by consulting Bochart in Phaleg. it being taken from the shape of the country; which, as the Greeks compared to the letter delta, so they to a pear; the name of which in the Egyptian language was *raab*, or *reeb*, so the middle province had its name of *Athribitis nomos*, from *Ath-reeb*, signifying the heart of the pear. This name is frequently used in Scrip-
 ture

14 Ægypt stoop. * How much less can I answer him, can
 15 I choose out arguments against him! * Whom, if I were
 righteous, I would make no answer to, I would make my
 16 supplication to my adversary. * If I called to him, and
 he should answer me, yet could I scarcely believe that he
 17 heard my voice, * When he beateth me to ground with
 his tempest, and multiplieth my wounds without a cause,
 18 * He will not give me leave to draw breath, but he filleth
 19 me with bitterness. * If I turn me to strength, lo! he is

ture to denote Ægypt; and particularly so, chap. xxvi. of this book, also *Psalms* lxxxvii. 4. אוֹכִיר רֹהֵב, *memor ero Ægypti et Babylonis*. *Psalms* lxxxix. 11. אַתָּה דָּכֵאת, *tu contrivisti instar occisi Ægyptum*. *Isaiah* li. 9. הֲלוֹא אַתָּה הִיָּא הַמַּחֲצֵבֶת רֹהֵב מִחוֹלֶלֶת תַּנִּין, *Annon tu ipsum (brachium sc.) quod percussit Ægyptum, occidit draconem*.

Ver. 14. This is also in the judicial style. דָּבָרִי are the pleadings of the person accused. The particle עִם here signifies *contra*. So *Psalms* xciv. 6. מִי יָקוּם לִי עִם, *Who will stand up on my side against the evil-doers? who will rank himself on my side, against the doers of iniquity?*

Ver. 15. The learned Schultens hath, after Cocceius, rightly rendered this, *in jus eunti mecum*; he observes it is an Arabism, after the form of the third conjugation, which infers a reciprocal action between two.

Ver. 17. The particle אֲשֶׁר signifies *quum, quando*. So also *Gen.* xxx. 38. אֲשֶׁר תֵּבֵאן הַצֹּאן לִשְׁתּוֹרָה, *quum venirent greges ad bibendum*. *Psalms* cxxxix. 15. אֲשֶׁר עָשִׂיתִי בְּסֹתֶר, *quum factus essem in occulto*; with many other places. See Noldius, p. 107, 108.

Ver. 18. The force of the particle אֲשֶׁר in the former, continues on to this verse.

Ver. 19. The meaning is, "If I think to right myself by force, 'tis in vain, for he is infinitely stronger than I; if I choose to decide our dispute by law, who hath authority to call us before him?" I think Mr. Mudge's correction of יַעֲדֵנוּ perfectly right. The MS. Oxford Huntingdon, 519, reads in this manner, יַעֲדֵנוּ. The MS. Bodley Archiv. F. 7, reads יַדִּיעֵנִי. But the original reading hath been erased, and this set in its place; and in the margin, by way of correction, is placed by another hand יַעֲדֵנִי.

Ver. 23.

mighty ; if to judgment, who shall appoint us a time to
20 plead ? * If I plead my righteousness, my mouth shall
condemn me ; if that I am innocent, it shall prove me
21 perverse. * I am innocent ; do not I know mine own
22 heart ? I loath my life. * 'Tis all one, therefore, I said
23 it ; he destroyeth the innocent and the guilty. * If it be
a wicked man, he slayeth him suddenly, he mocketh at
24 the afflictions of the innocent. * The earth is delivered
over into the hands of the wicked, he covereth the faces
of the judges thereof : Were it not for his fury, what no-
25 tice would be taken of him ? * Now my days are swifter
than one who runneth a race, they are fled away, they
26 have not seen good. * They are passed away swiftly as
the pirate ships, as an eagle that stoopeth to his prey.

Ver. 23. I read שטם from שטה, *declinavit*. The Seventy render it φαυλοι, putting it in opposition to δίκαιοι, in the manner as it is rendered above; and in the Arabic, the root شطم, signifies *inique egit in judicio*; and المشاطي *iniquus in judicio*; and indeed the sense seems to require somewhat to be put in opposition to נקיים, *the innocent*. Four MSS. read here, with Ben Ascher, נקיים.

Ver. 24. One MS. reads here אִפֹּא, four others אַפֹּא, all, I think, wrongly. מִי הוּא, *Quis ille?* This would be the language of the wicked, if the Almighty did not sometimes let loose his fury, and shew them that they are but men. This version is supported by the Syriac, in which

it is rendered **ረገደኝ ለእርሴት**
የሆነኝ *were it not for his fury,*
who is he that would regard him?

Ver. 26. אֲנִיּוֹת אֵבֶה, *naves inimicitiae*; the pirate ships made for swiftness, as well to overtake their booty, as to escape pursuit. The learned Schultens hath rendered this, *naves papyro vel arundine textas*; and tells us, that those vessels were very remarkable for their swiftness; but as those were small boats, wherries, so I doubt the word אֲנִיּוֹת was never applied to them, those appearing every where, where they are mentioned in the sacred writings, to be either ships of burthen, *naves actuariæ*, or ships of war; as *Isaiab xxxiii. 21*. Those lesser skiffs were called by other

27 * If I say, I will forget my complaint, I will leave off my
 28 anxiety, and comfort myself. * I shudder in all my limbs,
 29 I know that thou wilt not hold me innocent. * Let me
 be condemned; why should I take all those pains in vain?
 30 * If I wash myself in snow water, and cleanse my hands
 31 with soap, * Then shalt thou plunge me into the ditch,
 32 and my cloaths shall abhor me. * For he is not a man
 like me, that I should answer him, that we should go to-
 33 gether unto judgment. * There is no dayfman between
 34 us, that might lay his hand on us both. * Let him re-
 move his rod from off me, and let not his terror affright
 35 me; * I could then speak, when I were not in perpetual

other names, as עריבה or כלי גמא; if indeed what is mentioned *Isaiah* xviii. 2. be any boat or vessel at all; for the account given by St. Cyril, in his commentary on that prophet, makes it probably no vessel at all, but only a letter written on a tile, and inclosed within a large roll of rushes: and this Lucian confirms, who says, he was at Byblos, and saw this, which he calls κεφαλη Βυβλωνη, arrive from Ægypt. Upon the whole, considering the great uncertainty of the Arabic etymology, and the utter silence of the eldest historians, as to the common use of those wherries, I think it much safer to stick by the ancient versions, of which the Syriac and Arabic both render the passage *naves inimicitiae*.

Ver. 27. The word פני is certainly derived from the root פון, *anxius fuit*; this may be seen

Psalms lxxxviii. 16. *I have born thy terrors, that I am distracted.* אפונה.

Ver. 28. I chuse to read with the Seventy עצמותי, *my limbs*. Σειομαι πασι τοις μελεσι. The word עצם signifies *the body, and all its several parts*; its idea being *robur, substantia*.

Ver. 30. כבור in *sapone*, from the root כרר *purgare, detergere*. The word is written with *vau cholem* or *cholem simplex* indifferently; it signifies in general *quodvis purificatorium*.

Ver. 33. The laying the hand on both parties, implies a coercive power, to enforce the execution of his decrees; this no one could have on the Almighty, it was therefore vain to contend with him.

Ver. 34. Three Cod. Orat. read ואימתו.

Ver. 35. The particle כן here signifies

awe of him, but I am not sufficiently master of myself.
 Chap. X. 1 * My soul loatheth life, I will leave alone my moaning, I
 2 will speak in the bitterness of my soul. * I will say unto
 God, Do not condemn me, acquaint me why thou con-
 3 tendest with me. * Seemeth it good to thee that thou
 shouldest oppress? that thou shouldest destroy the works
 of thine hands? that thou shouldest give countenance to
 4 the counsel of the wicked? * Hast thou eyes of flesh?
 5 dost thou see as mortal man seeth? * Are thy days as
 the days of a mortal man? are thy years as the years of a
 6 man? * That thou searchest after mine iniquity, and

signifies *satis*; and the literal rendering is, *non sum satis apud me*. The same sense the particle has *Judges* xxi. 14. *וְלֹא־מָצְאוּ לָהֶם כֵּן* *sed non invenerunt pro iis satis*.

Chap. x. ver. 1. I render the first clause, *animæ meæ fastidio est vita mea*; my soul is in loathings at life. This manner of rendering the particle *ב*, may be seen *Jer.* xxxviii. 24. *אִישׁ אֶל־יָדַע בְּדָבָרִים* *Nemo sciat de verbis illis*. *Psal.* lxxxvii. 3. *Honorifica dicuntur de te, O civitas Dei*. *כֵּן* also chap. xxvi. 14. of this book. See also Noldius, p. 149. The particle *עָלַי* is *for myself*; the meaning is, *I will leave my moaning till I am alone*. This sense of the particle may be found *Judges* xix. 20. *מִחֲסוֹךְ כָּל עָלַי* *Omnium quæ tibi necessaria sint, sit mihi cura*. *Prov.* vii. 14. *זִבְחֵי שְׁלָמִים עָלַי* *Sacrificia pacis sunt mihi cura*. The learned Schultens seems not to have con-

sidered the value of the word *שִׁיחַ*, which is here put in opposition to the verb *אֶרְבֶּרָה*, *I will speak out*. *שִׁיחַ* signifies then *mussitatio*, moaning; such as a man under affliction in great pain makes to himself: this, he says, he will lay aside, and will speak aloud. When therefore Schultens paraphrases it, *Negligam super me querelam meam, eique laxatis habenis ita indulgebo, ut liberrime ferri et evagari queat quo velit*, 'tis plain he thinks the two words are explanatory of each other, whereas they are really put in opposition. See Schindler in voce *שִׁיחַ*.

Ver. 3. The verb *תִּמְאַם*, as observed in note on chap. vii. ver. 5. signifies *dissolution*, and by metaphor is applied to ruin and destruction. *הוֹפַעַת*, *inlustre faceres*, that thou shouldest shed a lustre upon; which is what we express by giving a countenance to.

7 makest inquisition for my transgression. * Thou knowest
 I am not guilty, yet it is impossible to escape out of thine
 8 hand. * Thy hands fashioned me, and framed me to-
 gether round about, and wilt thou tear me to pieces?
 9 * Remember, I pray thee, that thou hast formed me as
 10 clay, and wilt thou cause me to return to the dust? * Hast
 thou not poured me out like milk, and cruddled me like
 11 cheese? * Hast thou not cloathed me with skin and
 12 flesh, and fortified me with bones and sinews? * Didst
 thou not bestow on me life and favour, and thy providence
 13 hath it not preserved my life? * And all the while didst
 thou treasure up those things in thy heart? I find by ex-
 14 perience that this was thy purpose, * If I transgressed,
 that thou wouldest observe me, and wouldest by no

Ver. 7. The verb נָצַל, in hiphil, hath the signification of *evafit, sese eripuit*. So 2 Sam. xx. 6. פִּן־מָצָא לוֹ עָרִים בְּצִרּוֹת וְהָצִיל עֵינָנוּ, *ne forte sibi comparet civitates munitas et effugiat nos*. The particle אֵין is the same with אֵין אַחֵר, as hath been observed by Noldius, note 1954. The expression in the former clause, עַל דַּעְתְּךָ, is extremely analagous to the French, *en conscience*.

Ver. 8. The root בָּלַע, as the learned Schultens rightly observes, has the signification of *membratim dilaceravit*; which is very apposite to this passage.

Ver. 10. The force of the interrogative particle הֲלֵא extends itself to the 11th and 12th verses.

Ver. 11. The learned Schultens

hath not rendered the verb תִּשְׁכַּנִּי with his usual judgment. The bones and sinews of a man are here considered as the stamina, *contextuisti, thou hast interwoven*; can never therefore, with any propriety, be applied to them, but to that which is put between them; and to this sense of *corroborasti*, the ancient versions in general agree.

Ver. 12. The word פָּקְדָה I take to be that by which especially the providence of God is expressed.

Ver. 13. This version belongs to the learned Mercer, and is fully justified by Schultens, in his commentary: to which the learned reader is referred.

Ver. 14. The terms רָשָׁע, חָטָא, and צָדִיק in this and the following verse, are judicial, and all relative to

15 means acquit me from mine iniquity. * If I maliciously offend, woe is it unto me; though I should be innocent, I cannot lift up my head; it is full of ignominy, and the
 16 spectators of my affliction * Even pride themselves against me. Thou huntest me down like a fierce lion, thou even
 17 repeatest thy wondrous strokes upon me; * Thou renewest thine accusations to my face, thou multipliest thine indignation against me; thou devisest an army of new tor-
 18 ments to afflict me. * Why then didst thou bring me forth from the womb? I might have expired, and no eye
 19 would have seen me. * I should have been as if I had never existed, I should have been carried from the belly

to the Jewish law; the first denoting lesser sins, either of ignorance, or at least of small moment; the second an absolute rejection of God's authority, and the most abandoned degree of profligacy, for which a man was to be cut off from the congregation; the third denotes an entire compliance with the whole law.

Ver. 15. The version of the latter clause of this verse, and the beginning of the next verse, is from the very learned Mr. Peters. See his dissertation on this book, p. 200. This seems to be what Schultens aims at, when he says, *Heic loci grandius adbuc aliquid sese obtulit mihi, quam ipsum illud quod proposui; in quo simul vis adfixi evidentius se exeret.* He approved this version, but could not perfect it.

Ver. 17. עֲרִיךְ, literally *thy evidences*; but this being a judicial term, signifies *indictments, charges*; the phrase is somewhat analagous to the term in the English law, *thou revivest thy bill*; to this rendering the Syriac version agrees, ܐܪܡܐ ܕܢܝܢܐ *et arma tua aptas.* The word ܐܪܡܐ indeed signifies *arma*, but as the root ܐܪܡ has the signification of *litem movere*; it restrains the signification to that sense, and they are *armalitia*, which are *charges, indictments*. The word חֲלִפּוֹת signifies *mutationes*; 'tis a military term, importing the leading on fresh troops to the attack, to relieve those which are fatigued. The particle ו before צָבָא hath a retrospective force, and governs חֲלִפּוֹת in the same manner as in chap. v. 6. and 16. to the note on which the reader

20 to the grave. * Will not my days be soon at an end?
 give me some intermission, that I may take a little com-
 21 fort, * Before I go and return no more, to the land of
 22 darkness, and the shadow of death; * A land, the dark-
 ness of which, is as the thick darkness of the shadow of
 death, where there are no constellations, but its brightest
 ray is as the thick darkness.

Ch. XI. 1 * And Zophar the Naamathite answered and said,
 2 * Shall not the master of words be answered? or shall

is referred. The literal rendering is, *etiam mutationes exercitus contra me sunt.*

Ver. 20. The particle מעט in the former clause, signifies *brevi*; so also Haggai ii. 6. עוד אחת מעט היא, ואני מרעיש את השמים, *Adbuc semel brevi futurum est, ecce ego commovens cælum.* The literal rendering of the latter clause is, *let him give me some intermission.*

Ver. 22. The particle ו here signifies *ubi*; where so also chap. xxiii. 3. of this book. The word סדרים signifies *ordines*, and so is applied to the stars which are ranked in certain orders, called constellations. The Seventy render it, ὅπου οὐκ ἐστὶν ἰουβάρ, *ubi non est jubar.*

Chap. xi. Zophar highly provoked, that Job should dare to call in question a maxim so universally assented to^a, immediately charges him home with secret wickedness^b. He tells him, he makes not the least

doubt, were the real state of his heart laid open, it would be found, that God had dealt very gently with him^c. That he was highly blame-worthy, to pretend to fathom the depths of the divine Providence, a task he was utterly unequal to^d; that however his wickedness might be concealed from men, yet, before God's all-seeing eye, it was open and bare; could he therefore imagine, God would not punish the wickedness he saw^e? It would surely be far more becoming him to submit, and give glory to God, by making an ample confession, and full restitution^f: in that case, indeed, he might hope for a return of God's goodness to him^g; but the way he was in, at present, was the common road of the wicked, whose only hope was annihilation.

Ver. 2. Literally, *Shall the man of lips be justified?*

^a Ver. 2 to 4. ^b Ver. 5 to 7. ^c Ver. 8 to 10. ^d Ver. 11, 12. ^e Ver. 13, 14. ^f Ver. 15 to 19. ^g Ver. 20.

3 a man be acquitted for his fine speeches? * Shall thy
 lies make men silent? shalt thou even scoff, and there be
 4 none to make thee ashamed? * Thou sayest indeed, My
 way of life hath been pure, and I have been clean in thine
 5 eyes. * But O that God would speak, and that he would
 6 open his lips against thee, * That he would even tell
 thee to thy face the secrets of thy craftiness, for they are
 double to thy real worth: Know, therefore, that God

Ver. 4. לקחי, *disciplina mea, institutio mea*. The learned Mr. Chapelow rightly observes, that this phrase is the same which is made use of by St. Paul, *Acts xxvi. 4. ηβιωσις μου, my way of life*.

Ver. 5. The particle *ע* signifies here *contra*; the sense evidently requires it, for the design of his wish is, that Job might be openly convicted of that wickedness which they all concluded he must have been guilty of, to draw down the wrath of God upon him to such an extraordinary degree. This version is also confirmed by the judgment of Schultens.

Ver. 6. The root ננר signifies *nunciavit præsens, digito monstravit*. The word חכמה is oftentimes used in a bad sense, to denote *craftiness, knavery*. So *Jerem. iv. 22. חכמים המה להרע, Versuti sunt quantum ad malum*. The literal rendering is, *The secrets of craftiness, for they are double to real worth*. 'Tis amazing how the

learned Schultens, who plainly saw the connection of this with the foregoing verse, and expresses it in so clear a manner, speaking of Zophar, *Optat ut ipse ergo Deus suæ causæ actor prodeat, atque Jobo profunda hypocriseos suæ denudans, ostendat, eum infra merita plecti, nedum ut immeritas luat pœnas*. 'Tis amazing, I say, how, after this, he could render this verse, *Et ob oculos poneret tibi signaturas sapientiæ, quoniam conduplicationes sunt quoad summam solidatam*; for by his own judgment it is plain, that what was to be discovered was the wickedness of Job, which had hitherto been covered by his hypocrisy; and, in truth, there was little need of laying open the hidden treasures of God's wisdom to demonstrate this; supposing it, as they did, to be really the case, there was no more to do than to strip off the disguise, and his wickedness would at once appear; and this is what Zophar wishes to be done.

Ver. 7.

7 exacteth of thee less than thine iniquity. * Canst thou
find out the depths of God, canst thou fathom the immen-
8 sity of the Almighty? * It is higher than heaven, what
canst thou do? it is deeper than the grave, what canst
9 thou know? * The measure thereof is longer than the
10 earth, and its breadth wider than the sea. * If he cut-
teth off, or if he shutteth up, or if he bringeth into the
11 congregation, pray who shall hinder him? * For he
knoweth the men of vanity, shall he then see wickedness,

Ver. 7. חֲדָקָה, *penetralia*, the
inmost recesses. The root מָצָא fig-
nifies here, as frequently elsewhere,
affecutus est, he hath attained to.
So Prov. viii. 12. וְדַעַת מִזְמוֹת אֲמָצָא,
et cognitionem solertiarum affecutus
sum.

Ver. 8. I read גְּבוּיָה, *altior est*.
Præteritum kal of the root גָּבַהּ for
גִּבְתָּהּ, referring it to תְּכַלִּית in the
former verse.

Ver. 10. *If he shutteth up*. This,
I think, alludes to the Jewish law
relating to the leprosy; the person
seized with it was to be brought to
the priest, and if, on inspection,
he was judged to have that disease,
the priest was to shut him up for
seven days, or longer, as the case
should require; and the legal term
for this confinement was סָגַר. See
Leviticus, chap. xiii. where the
law of the leprosy is declared: and
after the person was clean, he was
to wash his cloaths, and to be re-
ceived into the congregation. So
Numbers xii. 14, 15. where Miri-

am, for the like case, was shut out
of the camp seven days, and then
received in. This was very appli-
cable to the case of Job, who was
in every respect, at that time, un-
clean, and by the law must have
been shut up. The learned Schul-
tens would render the verb יִקְהִיל,
he would make a publick example;
but this latitude, I think, no lan-
guage will bear: this verb signifies,
in hiphil, *to gather an assembly to-
gether*; but that can never be
brought to signify the exhibiting a
spectacle before them. The sense
of the passage is, "To whom is
the Almighty accountable? if he
utterly destroy a man, or if he af-
flict him with grievous sickness, or
if he restore him to his health and
strength, who can hinder him?"
The root חָלָה hath often the fig-
nification of *cutting off*; particu-
larly *Isaiab* ii. 18. וְהָאֱלֹהִים יִלְיֶיךָ כְּלִיל
יִחָלָה, *And the idols will be utterly*
destroy.

Ver. 14.

¹² and not take notice of it? * But empty man must pretend to wisdom, though every one of them be born a mere
¹³ wild asses colt. * If thou wilt prepare thy heart, and
¹⁴ stretch forth thine hands to him; * If wickedness be in
 thine hand, put it far from thee; and suffer not iniquity
¹⁵ to dwell in thy tabernacle. * Surely then thou shalt lift
 up thy countenance without spot; thou shalt also be
¹⁶ firm, thou shalt not fear. * Thou shalt surely forget mi-
 fery; thou shalt remember it as the waters that are pas-
¹⁷ sed away. * But thy age shall be brighter than the noon-
 day; thou shalt blaze out, thou shalt be as the morning.
¹⁸ * Thou shalt also be in security, because thou hast a solid
 dependence; where thou diggest thou shalt lye down in
¹⁹ safety. * Yea, thou shalt lie down, and there shall be
 none to make thee afraid; even the mighty shall entreat
²⁰ thy favour. * But the eyes of the wicked shall fail;
 there shall be no possibility of their escaping, but the giv-
 ing up the ghost is their hope.

Ver. 14. The meaning is, "If thou hast any wealth gotten by fraud or oppression, make immediate restitution, suffer it not to remain in thy dwelling, lest it corrupt all thy substance."

Ver. 17. The verb תעפה signifies *coruscabis*. This sense it also has Ezek. xxxii. 10. בעופפי חרבי על-פניהם, *When I cause my sword to flash in their faces*. Cod. Orat. 42. read תעופה.

Ver. 18. *Where thou diggest*. This was the custom of the Eastern people to pitch their tents nigh wells, for the conveniency of wa-

ter for their cattle; a matter of the utmost consequence to them, and therefore very apt to raise disputes among them, as may be seen in the histories of Abraham and Isaac.

Ver. 19. This manifestly alludes to the case of Isaac and Abimelech, king of Gerar, related Gen. xxvi. 26. and following verses.

Ver. 20. Literally, *Flight perisheth from them, and their hope the expiration of life*. There is the utmost virulence in this conclusion; Job had expressed his earnest desire, that God would put

Ch. XII. 1 * And Job answered and said,

an end to his life; this Zophar throws in his teeth, as a certain proof of his being a bad man, supposing it to proceed from a consciousness of guilt, which would not permit him to hope for any favour from God.

Chap. xii, xiii, and xiv. Job, greatly vexed that his friends should entertain so firm an opinion of his being a wicked man, that they should press him so hard with their maxim, that affliction was a demonstration of guilt, and should make a mock of his appeal to God, for his being innocent, can no longer refrain from being very sharp in his treatment of them. He ^a taxes them with self-conceit, their maxims ^b he treats as mean and poor, the contrary of which was evident to all observing persons ^c, good men were frequently in distress, while robbers and public plunderers enjoyed their ill-gotten wealth in perfect security. This was so notorious, that it was impossible it could have escaped their observation ^d. This was indeed the work of Jehovah, who was all-wise and all-powerful, and no one could call him to account ^e. All this he was as sensible of as they could be ^f; for which reason he was the more de-

sirous to argue the point with God ^g: and as for them, if they would pretend to be judges, they should take great care to be upright ones; since God would by no means excuse corruption of judgment, tho' it should be in his own behalf; and his all-seeing eye would penetrate their motives, though ever so closely concealed from human view ^h; and in his sight, all their maxims of wisdom, on which they seemed so much to value themselves, would be regarded as dross and dung ⁱ. That he was not in the least apprehensive of bringing his cause to an issue, because he was satisfied that the Almighty, far from oppressing him by dint of power, would rather afford him strength, to go through his defence; and he was persuaded, the issue would be favourable to him ^k. He therefore challenges any one among them, to declare himself his accuser: secure enough as to that point, as he was sensible they could not make good their charge; and, as in case of false accusation, the accuser was to undergo the punishment due to the accused if guilty, he knew they would run no such hazards, unless they were able to prove their charge, which he

^a Chap. xii. ver. 2. ^b Ver. 3. ^c Ver. 4 to 6. ^d Ver. 7 to 11. and to the end.
^e Chap. xiii. ver. 1, 2. ^f Ver. 3. ^g Ver. 5 to 10. ^h Ver. 11, 12. ⁱ Ver. 13 to 19.
^k Ver. 19.

² * No doubt but ye are the people, and the perfection
³ of wisdom is with you. * However, I have understand-
 ing as well as you; I am not at all inferior to you, indeed,
⁴ who knoweth not such things as these. * I am a mock-
 ing stock to my neighbour; he hath appealed to God,
 to be sure he will answer him; the integrity of the righ-
⁵ teous man is become a scoff. * In calamity, contempt is
 ready in the thoughts of the insolent, for those whose feet

was conscious was not in their power¹. He therefore again ends with a tender expostulation with the Almighty^m, begging he might have before his death, an opportunity of publicly vindicating his innocenceⁿ; since afterwards he could have no hope of doing it.

Chap. xii. ver. 2. The MS. Oxford Marshall, N^o 1. reads אָמַנְס יִדְעָתִי כִי. The learned father Houbigant reads here אַתְּכֶם עִם, *vobiscum est scientia*; deriving the latter from the Samaritan עִמָּם, *scivit, cognovit*. But it seems to me unnecessary to make any alteration. I read with Aquila and Symmachus, תְּמוֹת, *perfectiones*, as I think it makes the better sense.

Ver. 4. The correction of father Houbigant in this place, seems to be much too large. Were there any difficulty, I should chuse only to read רָעִי, but I think even that is unnecessary; as Cocceius hath explained the present reading, it makes good sense. *Deridiculum*

amico suo qui est, is ego extiti. He hath appealed to God. This was the mock which had been thrown out to him, and alludes to what he had said, chap. x. 7. which had drawn forth that wish of Zophar, ver. 5 and 6 of the last chapter, That God would appear, and convict him of his hypocrisy.

Ver. 5. *Is ready.* This is much more beautiful in the original; 'tis a metaphor taken from the archer, whose arrow is fitted to the string, ready to be discharged. I am well aware, that Schultens renders this *percussio flagellans*; and derives it from the root נָכָה, after the form of the nouns חֲרוֹן, חֲזוֹן, רָצוֹן, and such like; and this he hath taken from the learned Bochart, Hierozoicon, part i. lib. xi. p. 372. But the instance, and the only plausible one it is that could have been produced, to shew the existence of this word נָכוֹן in the sense he contends for, is not at all conclusive. 'Tis from 2 Sam. vi. 6. And here it

¹ Ver. 20 to the end of the xivth chapter. ^m Ver. 16. ⁿ Ver. 8 to 16.

6 are tottering; * The tabernacles of the robbers are in prosperity, and those who provoke God enjoy in security,

may be proper just to observe, that none of the ancient versions render the word in this manner; but either make it a proper name, as the Vulgate and Seventy, or else render it *areas paratas*, as the Syriac and Arabic, or *locum paratum*, as the Chaldee. But 'tis otherwise plain, the place could not be called *area percussiois*, by anticipation, as Bochart would have it, because the place had another name given it on this very occasion; which name it long afterwards retained, to wit, *Perez Uzzab*. As to the reading in the *Chronicles*, 'tis plainly a faulty one. The Vulgate, with the present printed Hebrew text, read *Cbidon*. The Seventy have no name at all, the Syriac and Arabic read *Ramin*; this indeed Bochart would alter to *Damin*, in order to render it *aream sanguinis*; but indeed he only proposes it as a conjecture; 'tis much more likely, as *נכון* and *כידון* are not much unlike, the transcriber may have mistaken the one for the other; especially as the Syriac version, in the only place where the word *כיד*, from whence he would derive *כידון*, is found, doth not render it by *כיד* but by *כידון* destruction. But suppose this to fail, the learned Schultens hath two objections to the structure of the period; for he

owns the sense of the passage to be nearly as above rendered, *mentem Jobi hanc fuisse universa clamat series*. The first objection is its length, *In eo nil desidero præter longitudinem periodi, non adeo respondentem distinctioni versuum reliquæ*. There is no doubt, but the verses in general are of such construction, as that they consist of two hemistichs, commonly exegetical of each other; but this is not always the case, the last verse of the former chapter is an instance of the contrary; as also chap. xxiii. 11, 12. chap. xxx. 12. and, I doubt not, many more would be found by a curious observer. The second reason is (to give it in his own words) *divulsionem נכון a בון intersertis vocibus, לעשתות שאנן quam minus concoquere possum*. Of this also however he might have found an instance, chap. xxxiii. 12. *הן ואתלא צדקת אענך*, where there is pretty much the same construction; the words *לא צדקת* being inserted in nearly the same manner. I said before, that Schultens owns the sense of the passage to be nearly as here rendered; and indeed there is but one word in which we differ, which is *עשתות*, this he renders *nitelam*, after Cocceius; the word *עשת* doth indeed carry that signification, but this plural number

7 whatever God pleases to bestow upon them. * But truly ask now the cattle, and they will instruct thee; and the 8 fowls of the air, and they will tell thee; * Or survey the earth, and it will inform thee; and the fishes of the sea

number is only found in this place, except in *Psalms* cxlvi. 4. where the word עֲשֵׂתָיו, though somewhat chaldaised, signifies the same thing; but no plural of עֲשֵׂת is to be found in the sacred writings. And that this root, as a verb, hath the signification of *cogitavit*, is plain from *Jonah*, i. 6. אֱלֹהֵי יִתְעַשֵּׂת אֲלֵהֶם, *It may be that God will think upon us*; and this sense the word certainly hath in this passage. The word שָׂאֵן here rendered in the public version *at ease*, doth not make so compleat a sense as could be wished. I find the root שָׂאֵן signifies παραποιεῖν, ὑπεριζεν; and particularly refers to such wicked persons, as are so far void of humanity, that the afflictions of their neighbours are a pleasure to them; and are so far from endeavouring to alleviate them, that it is their delight to increase them, by insults and taunts. This sense of the word may be found *Psalms* cxxiii. 4. שְׂבַעָה לָהּ נַפְשֵׁנוּ הִלְעָה הַשְׂאֲנִים, *Our soul is over-filled with the derision of the insolent, the contempt of the proud.* *Isaiah* xxxvii. 29. and 2 *Kings* xix. 28. יֵעַן הַתְּרַגּוֹךְ אֵלַי וְשִׂאֲנֹךְ עָלַי.

בְּאֲזֵנִי, *Because of thy rage against me, and that thine insolence hath ascended into mine ears. He had defied and blasphemed the Holy One of Israel.* So also *Zech.* i. 15. which can have no other meaning; and this interpretation makes, I think, the better sense in this place.

Ver. 6. I follow Mercer in the version of the latter clause of this verse; it seems much more natural than that of Schultens, *cuique qui adducit numen in manu sua, even every one who maketh his own arm his God*; but the expression *Deum gerit in manu sua*, seems very harsh and untoward.

Ver. 8. The word שִׁיחַ in this place hath caused great difficulty among the commentators. The learned Schultens, in his note on *Proverbs* vi. 22. hath well explained it, *obambula, spatiare*; and hath accordingly rendered that passage, *et quum expergefactus eris, illa ipsa spatiabitur tecum.* חֲשִׁיחַ. He takes the meaning from the Arabic root ساء or ساء medio vau, which signifies *lustravit, peragravit*; and the phrase ساء في الارض *terram peragravit*, is frequent.

9 will declare unto thee; * Who knoweth not among all these, that it is the hand of Jehovah which hath made
 10 this. * In whose hand is the breath of every living crea-
 11 ture, and the spirit of all human flesh. * Doth not the
 12 ear try words, as the palate tasteth food? * Is not wis-
 dom the portion of the ancient, and understanding at-
 13 tendant on length of days? * With him are wisdom and
 14 might, to him belong counsel and understanding. * Lo!
 he pulleth down, and it cannot be built up again; he
 15 shutteth up a man, and there can be no opening. * Be-
 hold he withholdeth the waters, and they dry up; yea,
 he sendeth them forth, and they overturn the earth.
 16 * With him is strength and perfection, the deceived and
 17 the deceiver are his. * He infatuateth the counsel of
 counsellors, and causeth the judges to become meer fools.

Ver. 9. I follow the version of Diodati, in the former part of this verse; which is also approved by Schultens: in the latter clause Cocceius, referring זאת to the whole creation; to use his words, *cælum, terram, et omnia quæ in iis sunt quæ porrecta manu monstraverat noster.* יד יהוה, the hand of Jehovah. This one place hath escaped the scrupulous diligence of the author; who hath with great care endeavoured to support the characters of his speakers, by not mentioning the name Jehovah, known only to the Jews; but in spite of all his caution, it hath here slipped him, as I suspect it did likewise chap. xxviii. 28. which, I think, hath been altered to אדני, by some

Jewish transcriber; and in this I am supported by several Manuscripts. See the note on that passage.

Ver. 12. The particle הלא in the former verse, extends its influence also to this verse, in the same manner as chap. x. 10 to 12. as doth the particle ב in the former to the latter clause of this verse.

Ver. 14. *He shutteth up.* See the note on chap. xi. 19. Two Cod. Orat. read in the first clause ידו.

Ver. 15. This undoubtedly refers to the universal deluge.

Ver. 16. The latter clause of this verse probably alludes to the fall of man.

Ver. 17. The noun מוֹלִיךְ *confilium*, is derived from the root מִלַּךְ *confilium*

18 * He openeth the prison of kings, and bindeth a girdle
 19 upon their loins. * He depriveth the priests of their un-
 20 derstanding, and he overthroweth the mighty. * He be-
 reaveth orators of their eloquence, and he taketh away
 21 the discretion of the aged. * He poureth contempt on
 22 princes, and looseth the girdle of the mighty. * He re-
 vealeth the deep things out of darkness, and bringeth out
 23 to light the shadow of death. * He multiplieth nations

consilium inire; which signification the root hath likewise in the Syriac and Chaldee languages; this passage probably glances at the case of Achitophel.

Ver. 18. This may allude to the case of Manasseh, who was carried bound in fetters to Babylon; and on his humiliation was restored to his kingdom: or to that of Jehoiachin king of Judah, who was taken out of prison by Evil Merodach king of Babylon, and advanced to honour. See 2 Kings chap. xxv. *prope finem*.

Ver. 20. The word נאמנים had been, by former commentators, derived from the root נאם, *dixit*; but the learned Schultens, from Mercer, hath rejected this, and would derive it from the root אמן, and renders it, *firmi in veritate docenda et propugnanda viri*; but this doth not seem to make so good a sense as *oratores*, for they are certainly those whose quality is שפה, and therefore Mercer is obliged at

last to own, that *eos significat, quorum consilium b facundiam certum est, et ab omnibus recipitur, oratores juris consultos*. He might therefore as well have acquiesced in the former derivation, as his only amounts to the same thing. As to Schultens, whatever were his reasons, he has not thought proper to mention them; but there is one reason, which, though not conclusive, yet, where others are wanting, may be allowed some weight, to induce us to suppose this to be the meaning of the word, which is this; that the same word נאמן, in the Rabbinical Hebrew, signifies *orator, rhetor*. See Calasio *in voce* נאם.

Ver. 21. A parallel passage to the first clause is *Psalms* cvii. 40.

Ver. 23. The word שטה and נחה have been very well explained from the Arabic by Schultens, and the meaning of the former shewn to be, *the enlarging the borders of a nation*; the latter, *the carrying it quite away*.

Ver. 24.

and he destroyeth them; he enlargeth nations, and he
 24 carrieth them clear away. * He taketh away the heart
 of the heads of the people of the land, and he causeth them
 to wander in the wilderness where there is no way.
 25 * They grope in the dark, and there is no light; he mak-
 Ch. XIII. 1 eth them to reel like a drunken man. * Lo! all this hath
 mine eyes seen, mine ear hath heard, and considered it.
 2 * What ye know, the same do I know also; I am not at
 3 all inferior to you. * But I would fain plead with the Al-
 mighty; it would be a pleasure to me to argue the point
 4 with God. * But truly as to you, you are mere forgers
 5 of lies; empty blustersers all of you. * Would to God
 you would altogether hold your peace, for it would be
 6 your wisest course. * Hear, I pray you, my defence; and
 7 give ear to the pleadings of my lips. * Even for God will
 ye speak iniquitously, even for him will ye argue deceit-
 8 fully? * Will you accept his person? will you execute

Ver. 24. This verse and the next properly allude to the defeat of the children of Israel, by the Amalekites and Canaanites, mentioned in *Numbers* xiv. and their wandering forty years in the wilderness. A parallel passage to the latter clause of this verse, is *Psalms* cvii. 40.

Chap. xiii. ver. 4. I render this *præpotentes nihili; they pretended to be great men, but when brought to the touchstone there was nothing in them.* Idols are called for the same reason אֱלִילִים. The word רִפְאִים is commonly enough used to express *mighty men, men of renown and consequence*; this they

aimed at, but the foundation was wanting.

Ver. 5. Literally, *It should be to you instead of wisdom.*

Ver. 6. One MS. of the Oratory reads here וְרִיבָה.

Ver. 8. תְּרִיבֹן. This is a judicial term, and oftentimes used for putting the sentence in execution. Of this there is a very particular instance in the case of Gideon, who was demanded by the men of his city to be put to death, for casting down the altar of Baal, *Judges* vi. 31. where though our translators render it *plead*, yet the sense necessarily requires it to be rendered *executing*

9 vengeance for God? * Is it good that he should search
 you to the bottom? would you mock him as mortal man
 10 is mocked of his fellow? * He will most certainly con-
 11 vict you, if ye do secretly accept persons. * Doth not his
 majesty confound you, and his terror fall upon you?
 12 * Are not your lessons empty proverbs, your high-flown
 13 speeches what are they but heaps of dung? * Hold your
 peace about my cause, and I myself will plead it; let what
 14 will betide me. * What can betide me? I carry my
 15 flesh in my teeth, and put my life in my hand, * Lo!

ing vengeance; If he be a God, let him execute vengeance for himself, because one hath cast down his altar. The same verb is used throughout. לבעל האתם תריבון, *Will ye execute vengeance for Baal?* אם אלהים הוא יריב לו, *If he be a God, let him execute vengeance for himself.* The question was not about pleading, but instantaneous putting to death; as if he had said, "Let him strike him dead, who hath cast down his altar."

Ver. 9. *Secundum illudere inter homines.* Literally, *According to the manner of mocking among men.*

Ver. 12. זיכרון is in general, any memorial or monument, a man's writings; in short, anything which causeth him to be remembered. Here it signifies *documenta vestra*; and refers to those general maxims of the course of Providence towards wicked men, which they had thrown out, to insinuate to him, that he was certainly guilty

of some great wickedness, for which the wrath of God had overtaken him. The word נבי hath been happily rendered by the learned Codurcus, *ampullæ, verba turgida et inflata, high-flown speeches*; thus the latter clause of the verse is exegetical of the former; and as their maxims were as easily confuted as ashes are blown away by the wind, so their magnificent representations would turn out to be nothing but dunghills. It refers to chap. v. 18, to the end, and chap. xi. 15 to 20.

Ver. 14. The words על מה are here very elegantly repeated. Schultens renders them very rightly as to the sense, *super quocunque tandem eventu*; the meaning is, "Ought I to be in pain about consequences, who am already in such a condition, that nothing which can happen to me can put me in a worse? I expect death, and nothing else."

Ver. 19.

he will slay me, I expect nothing else; nevertheless I will
 16 maintain my ways to his face. * Nay, this very thing
 shall be my salvation; for an hypocrite would not dare
 17 come into his presence. * Hear diligently my speech,
 18 and give ear to my declaration. * Behold now I have
 set my cause in order; I know that I shall be justified.
 19 * Who is the man that will declare himself my party?
 for I would immediately be silent, and be content to die.
 20 * Only do not two things unto me, then will I not hide
 21 myself from thy presence. * Withdraw thine hand at a
 distance from me, and let not thy terror confound me;
 22 * Then do thou arraign me, and I will answer; or I will
 23 plead, and do thou reply to me. * How many are mine
 iniquities and transgressions? make me to know my wick-
 24 edness and my sin. * Why hidest thou thy face, and
 25 confidest me as thine enemy? * Wilt thou crush a leaf
 that is driven about by the wind, wilt thou pursue after
 26 the dry stubble? * Verily thou writest bitter things against

Ver. 19. The verb **יָרִיב** hath here the same signification, as I have assigned it in the 8th verse; for the accuser was the person who was first to execute the judgment, and by the Jewish law, if he bore false witness, he was to suffer the same punishment as would have been inflicted on the person accused; see *Deut.* xix. 16 to 19. where the legal term for this controversy is **יָרִיב**. Conscious therefore of his own innocence, he was under no apprehension that any man would declare himself his party on such terms; if he does, and makes good

his charge, "I am content to hold my peace and die."

Ver. 22. The word **קָרָא** is here a judicial term, and imports the declaring the accusation; this in our law is termed, arraigning the criminal: the whole verse is of the same kind.

Ver. 23. The particle **כַּמָּה** signifies *how many*; in the same manner *Gen.* xlyii. 8. *Quot sunt dies annorum vitæ tuæ?* The same particle is used also *Psal.* cxix. 84. also *2 Chron.* xviii. 15. Four MSS. read here **הוֹדִיעֵנִי**.

Ver. 26. The word **תּוֹרִישֵׁנִי** signifies

me, thou causest the sins of my youth to consume me.

27 * Thou puttest my feet also in a clog, thou watchest all my paths, thou settest a mark on the soles of my feet.

Ch. XIV. 1 * Yet man, that is born of a woman, is but of few days,
2 and full of alarms. * He springeth up like a flower, and
3 is cut down; he fleeth also as a shadow, and continueth
4 not. * Nay he wasteth like rottenness itself, like a gar-
ment which the moth eateth. * Even upon such an one
dost thou cast thine eyes, and wilt thou bring him into
5 judgment with thee? * Who can bring a clean thing out
6 of an unclean? not one. * Seeing his days are deter-
mined, the number of his months is with thee; thou hast
7 set him bounds, and he cannot go beyond them; * Turn
thine eyes from him, and let him have some respite, till

nifies *consumi facis me*; or perhaps more literally, *corrodi facis me*. The thoughts of his youthful sins were perpetually gnawing on him. This sense the root ירש has Deut. xxviii. 42. כל-עצך ופרי אדמתך יירש, הצלצל, *All thy trees, and the fruit of thy land, shall the locust consume, corrodet.*

Ver. 27. Two MSS. of the Oratory read here תשמר, to wit, N^o 42 and 53, *Thou settest a mark on the soles of my feet.* This alludes to the custom of putting a clog on the feet of fugitive slaves, with the owner's mark, that they might be tracked and found.

Chap. xiv. ver. 1. The word רגז signifies *terror and affrightment, the being in perpetual alarms and disquietudes.*

Ver. 3. I make, with the learned Dr. Gray and Mr. Professor Chappelow, this verse, which is in the Hebrew the last verse of the former chapter, the third verse of this, which makes the connexion right, and the sense perfect.

Ver. 4. I think father Houbigant's correction ואתו is right; it is agreeable to the ancient versions, except the Chaldee; and corresponds better with על זה in the former hemistich.

Ver. 7. The root רצה signifies *complevit*. So 2 Chron. xxxvi. 21. עד-רצתה הארץ את-שבתותיה, *donec complevisset terra sabbatha sua*. As to the verb שעה, it is a metaphor taken from combatants, who keep their antagonist always in their eye. See the note on chap. vii. 19.

8 he accomplish as an hireling his day. * There is indeed hope of a tree, though it be cut down, that it will yet sprout again, and that its tender branch will not cease,
 9 * Though its root grow old in the earth, and its stock die
 10 in the ground ; * The scent of water will cause it to
 11 bud, it will bring forth boughs like a young plant. * But man dieth, and he is cut off; yea, man expireth, and
 12 where is he ? * When the waters fail at the spring head,
 13 the stream soon wasteth and drieth up ; * So man lieth down and shall not rise again, till the heavens be no more ; they shall not awake, neither shall they be roused out of
 14 their sleep. * O that thou wouldest hide me in the grave, that thou wouldest screen me till thy fury be subsided ; that thou wouldest set me a fixed time, and would-

Ver. 11. יהלש, *futurum niphali*. So Joshua is said, *Exodus xvii. 13. to have smote the Amalekites with the edge of the sword*, ויהלש יהושע את עמלק ואת-עמו לפי-חרב, *Et percussit Joshua Amelek et populum ejus acie gladii*, he utterly destroyed them.

Ver. 12. The word ים is used in a large sense, to express not only *the sea*, but *any large collection of waters*, whether pool, lake, pond, or spring head ; here it must signify the latter, it being that by which the stream was to be fed. This sense it hath also in the Syriac language, as well as the Arabic, as the learned Schultens hath shewn.

Ver. 14. This passage shews in the strongest manner, that the author doth not suppose Job to have

the knowledge of a resurrection of the body ; for the interrogation in the next verse carries the strongest negation : 'tis plain he looked on it as impossible, and therefore checks himself for wishing it. The learned Schultens therefore, to avoid this, supposes him to wish to be thrust down alive into the regions of the dead, till the fury of the Almighty were subsided ; but 'tis plain that could not be the case, as well from the interrogation in the next verse, which supposes him actually dead, as from the inference he makes from it, to wit, the praying God now to arraign him, that he might in his own person make answer ; for that the pronoun אנכי imports. The particle מי יתן in the 14th verse extends its influence to

15 est remember me ! * If a man die, can he come to life again? All the days of my watch will I wait, until my
 16 time cometh to be relieved. * O that thou wouldest ar-
 raign me, that I myself might make answer to thee ! that
 thou wouldest have a tenderness for the work of thy hands !
 17 * But now thou numberest my steps, do not watch mine
 18 offences so narrowly. * Do not seal up my transgression
 19 in a bag, nor note mine iniquities in thy register. * For
 as the mountain falling wasteth away, and the rock may
 20 be removed from its place, * The waters wear the stones,
 and the inundations of waters sweep away the soil off the
 earth ; so the hope of man hast thou utterly destroyed.

to the whole 16th verse, the 15th verse intervening only in manner of a parenthesis.

Ver. 15. The words צְנָא and הַלִּיפּוֹת are military terms, and signify, the former, *the time of a soldier's remaining on his post*; the latter, *his dismissal from it, his being relieved*.

Ver. 17. The particle כִּי is not in this place illative, as the learned Schultens imagines, but discretive, and signifies *sed*; which plainly shews, that the verb תִּכְסֶּה bears in this place a good sense, and not that of *austero vultu immines*, as he renders it. So Gen. xxxi. 30. כִּי נִכְסַף נִכְסַפְתָּה לְבֵית אָבִיךָ, *Quia desiderio revera captus fuisti domus patris tui*.

Ver. 18. The force of the particle לֹא in the former verse extends

itself to this, so that the ו in the latter clause must signify *neque*. I read, with the learned Mr. Mudge, תַּחַת, or make חַתָּם an infinitive, to continue the sense. The root טַפַּל, according to Buxtorf and Cocceius, signifies *tabellas scripsit*, 'tis the taking memoranda in a table book.

Ver. 19. The particle וְאֵלֶּם signifies *sicut enim*, and refers to ו in the 20th verse; which is very well rendered by Schultens, *eodem plane modo*.

Ver. 20. I refer, with Schultens, the affix in סִפִּיחָהּ to the foregoing מִים. The verb שָׁטַף, as he hath observed, is not barely *inundare*, but *aquæ fluxu sulcare et terere*. 'Tis that sweep of the soil, which is occasioned by a sudden storm of rain.

21 * Thou prevailest always against him, and he passeth away;
thou changeest his countenance, and sendest him away.

22 * His children grow great, and he knoweth it not; yea,
23 they are brought low, and he perceiveth it not. * Only
his flesh about him is in tortures, and his life within him
pineth away.

Ch. XV. 1 * And Eliphaz the Temanite answered, and said,

2 * Would a wise man utter vain knowledge, and fill his
3 belly with the east wind? * Arguing with words which

Ver. 21. The verb יחליך imports
a swift motion; and is agreeable to
the description of human life, in
the beginning of the chapter.

Ver. 23. The learned Schultens
hath well rendered the two verbs
in this verse, by *mœruit*, and *mar-
cet*. The word נפש is the *vita
animalis*; the ψυχη, the *breath of
the nostrils*.

Chap. xv. Eliphaz, not a little
incensed, that Job should pay no
regard to his advice, and should
dare challenge the Almighty, to
argue the point with him, takes
him now roundly to task^a. He
charges him home with self-con-
ceit, in entertaining too high an
opinion of his own knowledge^b;
with arrogance, in undervaluing
the arguments drawn from their
experience, whose age was a suffi-
cient voucher for their wisdom;
and with impiety^c, in thus rudely

challenging the Almighty, to an-
swer for his conduct in afflicting
him^d. He presses home the same
argument upon him a second time,
to which he adds^e, that of uni-
versal tradition; insinuating, that
he had yet worse to expect, unless
he prevented it by a contrary con-
duct^f; and then presents him with
an image, representing the final
end of a wicked man; in which
he so works up the circumstances,
as to make it resemble Job and his
condition as much as possible; in-
timating thereby, that he imagined
him to be that very wicked man
he had been describing, and that
he had by that means drawn down
God's judgments on himself^g.
That therefore his imaginations of
innocence were only an illusion,
but one however of the worst kind,
he had only deceived himself.

Ver. 3. Two MSS. read יסכן.

^a Ver. 2 to 8. ^b Ver. 9, 10. ^c Ver. 11 to 13. ^d Ver. 14 to 16. ^e Ver. 17 to 19.
^f Ver. 20 to 30. ^g Ver. 31 to 35.

are not profitable, with speeches in which there can be no
 4 benefit. * Nay, thou castest off fear, and thou restrainest
 5 prayer before God. * Seeing thy mouth learneth thine
 iniquity, and thou choosest the tongue of the crafty;
 6 * Thy own mouth shall condemn thee, and not I; yea,
 7 thine own lips shall bear testimony against thee. * Wast
 thou born before Adam? wert thou formed before the
 8 hills? * Hast thou heard the decrees of God in his coun-
 9 cil, that thou restrainest wisdom to thyself? * What dost

Ver. 4. Some very learned commentators have rendered this passage, *Thee especially reverence should have checked*. But to this version there are several objections, first of all the pronoun **אתה** is plainly the nominative case, whereas the construction plainly requires an accusative, and it would have been **אתך**; in the next place, the verb **תכפר** is plainly the future hiphil, and whether it be derived from the root **כפר** *abolevit*, or from **פרר**, which in the Arabic dialect signifies *abscessit*; or from **נפר**, which in the same dialect signifies *fugavit*; neither of these significations will suit this version; so that it seems to me more natural, to make the pronoun the nominative case to the verb, and to render it as above. The signification of the word **שיחה** is sufficiently established by Schultens, from *Psalms* cii. 1. *Psalms* cxlii. 3. to which might be added *Psalms* lxxvii. 4. to be prayer.

Ver. 5. **יאלף** *didicit*; 'tis the fu-

ture in *kal*, in which conjugation it has the sense of *learning*. So *Prov.* xxii. 25. **פן תאלף ארחתו**, *lest thou learn his ways*. This makes a better sense than the Masoretical pointing in *pihel*, which makes it signify *teaching*.

Ver. 7. The word **ראישון** signifies *anterior*, *prior*; which makes it necessary to restrain the following word **אדם** to the common father of the human species; so that, as Schultens hath observed, it will be equivalent to **אדם ראשון** *Adam*; and this rendering is confirmed by the Chaldee paraphrast, who explains it **בין קאי אדם**, *antecedent to Adam*.

Ver. 8. The verb **תשמע** is, I think, equivalent to **תשמע את דברו**, as in *Jeremiah* xxiii. 18. The particle **ו** in the second clause signifies *quod*. A similar use of the particle is in *Gen.* xxx. 27. **נהשתי ויברכני יהוה בגללי**, *I have learned by experience that Jehovah bleisseth me on thy account*.

Ver. 11.

thou know, and we know it not? or what dost thou un-
 10 derstand, and we understand it not? * Both the gray
 haired and the very old are among us, mighty in days
 11 beyond thy father: * Dost thou make light of the indig-
 12 nation of God, or hast thou some secret charm? * Whi-
 ther doth thy self-conceit hurry thee, and what are thine
 13 eyes taking aim at? * That thou retortest thine anger
 against God, and utterest speeches from thy mouth.
 14 * What is mortal man that he should be clean, or he that
 15 is born of a woman that he should be righteous? * If he
 put no trust in his Holy Ones, and the heavens are not pure
 16 in his eyes; * How much more abominable and corrupt
 17 must be the man, that drinketh up iniquity like water?
 18 * I will shew thee, hear me, for this have I seen; * I will

Ver. 11. I read תְּהוֹמוֹת אֵל *in-*
ignationes Dei. The same root is
 made use of with respect to the
 Almighty, Gen. vi. 6. 7. יְהוָה, ren-
 dered rightly by the Seventy *εὐθυμωθη*,
ira excanduit; for this is the true
 reading of the Seventy, as appears
 by their rendering the same word
 in that manner in the next verse;
 and this reading is confirmed by
 the Syriac and Arabic versions,
 the former of which renders
 it *ܐܝܪܐܬܐ ܕܥܝܠܐ ܕܥܝܠܐ* *indignationes*
Dei, the latter *حيرة الله* *indigna-*
tionem Dei. The word *לֵאמֹר*,
 besides its general signification of
something concealed, hath a peculiar
 reference to *spells and charms.* So
 Exodus vii. 11. *And the magici-*
ans of Ægypt, they did also the
same thing by their enchantments.

בְּלֹאשִׁיתָם, so it ought to be read,
 as learned men have long since ob-
 served. So also ver. 22. of the same
 chapter, and chap. viii. 14. where
 the reading is *בְּלֹאשִׁיתָם*, the *kametz*
 supplying the place of the *א*. Those
 charms were frequently used to pre-
 vent the effect of ill designs against
 any one.

Ver. 12. The word *לֵב* is here
 used by way of taunt, as in chap.
 xi. 12. *vain conceit of a man's self.*
 The verb *רָמָה* signifies properly, *to*
wink with one eye, as those that aim
 at a mark.

Ver. 15. Two MSS. of the Ora-
 tory read *בְּקִדְשִׁי*.

Ver. 17. The particle *ו* here sig-
 nifies *enim.* So also *Isaiab* iii. 7.
וּבֵיתִי אֵין לֶחֶם, *For in my house*
there is no bread. I make a colon
 after

declare also what the wise men recounted, for they conceal-
 19 ed not the tradition of their fathers. * To them alone
 was the land given, and there passed not a stranger among
 20 them. * All the days of the impious man he is in perpe-
 tual anguish, and few are the years which are in store for
 21 the oppressor. * A terrible sound ringeth in his ears, that
 22 even in peace the destroyer will come upon him. * He
 believeth not that he shall return out of darkness, but thinks
 23 that he is destined for the sword; * His carcase to be
 cast forth as food for the vulture; he knoweth that the
 24 day of darkness is ready at his hand. * Distress shall ter-

after the word חֲזִיתִי, and join the following word to the next verse.

Ver. 18. The correction of the learned father Houbigant in this place may be right, **וְלֹא כִחְרוֹם אֲבוֹתָם**, *Et non celaverunt eos patres eorum*; it amounts to the same sense.

Ver. 19. This undoubtedly refers to the division of the land of Canaan among the children of Israel, the land of Canaan being in their style, κατ' ἐξοχην, אֶרֶץ, *the land*.

Ver. 20. This is a most beautiful image of the perpetual anxiety in which a tyrant lives; when he goes to sleep he is afraid he shall be murdered before morning. I think the author hath here in his eye, some of the first kings of Israel; Baasha, for example, or Zimri; but the whole description taken together, is undoubtedly meant for Job himself, for which he had giv-

en some handle, chap. iii. 25, 26.

Ver. 21. Some MSS. read שִׁידֹר, others שָׂדֶר; I have some doubt whether the reading in the latter clause of this verse should not be בְּשָׁלוֹם, *retributionis causa*; but as the other version makes a good sense, I propose it only as a conjecture.

Ver. 22. The MSS. read here צַפִּי.

Ver. 23. The particle ו in the former verse continues its influence to this. I derive the participle נִדְר from the root יָדַר *projecit*. So Joel iii. 3. Nahum iii. 10. Obadiab 11th verse. This is the participle present in niphal. I render הוּא *his carcase*; 'tis all that is left of him, when the sword hath put an end to his life.

Ver. 24. I read here כְּבִלְךָ עֲתוּד *as the chief goat, the master of the flock ruleth*. כִּידוּר is properly *the troop round about him*. The learned

ed

rify him, and perplexity shall have the mastery over him,
 25 as the master goat ruleth over the flock. * Because he
 stretched forth his hand against God, and bade defiance to
 26 the Almighty. * He rushed on him, even on his neck,
 27 on the thick bosses of his bucklers. * Though he cover-
 eth his face with his fatness, and maketh collops of fat
 28 on his flanks. * Though he causeth cities which were
 desert to be inhabited, houses which had no dwellers in
 29 them, ready to become heaps; * Yet shall he not prof-
 per, his substance shall not continue; neither shall their
 30 good fortune extend itself in the earth. * He shall not
 emerge out of obscurity, the lightning shall scorch his
 tender branch, and the blast of his mouth shall sweep

ed Schultens hath pointed this verse in another manner, making three sentences of it, *Distress and perplexity shall terrify him, they shall overpower him like a king, he is destined to the most troublous fortunes*; meaning the oppressor before mentioned: but I think it seems more natural to point it in the other manner; not to leave unmentioned, that the verb עָתָר never doth, in the sacred writings, signify *destinatus est*, but *paratus est*.

Ver. 28. The founding and restoring deserted cities, was reckoned one of the chief glories of a prince's reign; it is constantly mentioned in that manner in the books of *Kings* and *Chronicles*, the *acts that he did, and the cities that he built*.

Ver. 30. The word שְׁלֵהֶבֶת is not found more than thrice in the sacred writings, and once joined with the word יָה; and where it is not expressed it is certainly understood; 'tis *the flame of God, or lightning*. I am much deceived if this word be not a strong proof of the age of the poem, for it is not found but in *Ezekiel*, and the *Song of Solomon*; the one written during the captivity, the other after it; and its construction, which is evidently שׁ for אֶשׁ and לֵהֶבֶת, the constructive form of לֵהֶבֶת *flamma*, shews very clearly its age; since that manner of abbreviation is not found in the books undoubtedly written before the captivity. The latter clause is parallel to that chap. iii. *By the breath of God they perish*.

Ver. 31.

31 him away. * Let him not trust in prosperity, 'tis a mere
 32 illusion, for it will turn out nothing but vanity. * For
 his branch shall not flourish, it shall be cut off before its
 33 time. * He shall shed his green grapes like the vine,
 34 and shall cast off his flower like the olive. * For the
 congregation of the profligate shall be solitary, and
 35 fire shall consume the tabernacles of bribery. * Conceiv-
 ing in misery, and bringing forth in sorrow, their belly
 hath at last produced a deception.

Ch. XVI. 1 * And Job answered and said,

Ver. 31. Cod. Orat. 42, reads כְּשׁוֹא in the former clause. Schultens hath well explained the word שׁוֹא *culmen felicitatis*. I make נִתְעָה the perfect tense niph'al, *he is deceived*. The rendering of the latter clause is, *vanitas enim erit permutatio ejus*.

Ver. 32. I read תְּמִלָּה from the root מִל, the change of the letters א and ה is frequent. The literal rendering is, *Before its day it shall be cut off, for his branch shall not flourish*.

Ver. 35. Parallel passages to the former clause are *Psalms* vii. 15. and *Isaiah* lix. 4. This whole description is evidently pointed at the situation of Job; his *prosperity* שׁוֹ, was indeed become שׁוֹא *vanity*; his children were all cut off before their time, and his family became solitary, and his hopes, to all appearance, an illusion. The particle ו signifies here *tandem, at length*,

with much ado. All the fine prospect with which the wicked man hath entertained himself, and for which he hath endured all the anguish here described, produceth only a deceit he hath imposed on himself.

Chap. xvi, and xvii. Job above measure grieved, that his friends should treat him in this cruel manner, expostulates very tenderly with them on the subject ^a. He tells them he should, in the like circumstances, have behaved towards them in a quite different way ^b. That he, as well as every one about him, was in the utmost astonishment, that the man whom he imagined to be his friend, should falsely accuse him, and give him worse treatment than even his very worst enemies would have done; but that he plainly saw ^c, God was pleased to add this to the rest of his calamities; that he should not on-

^a Chap. xvi. ver. 4 to 6.

^b Ver. 7 to 10.

^c Ver. 12.

2 * I have heard abundance of such things as these, mi-
 3 serable comforters are you all. * Is there an end to vain
 words, or what emboldeneth thee that thou answerest?
 4 * I also could speak as well as you, if your soul were in my
 soul's stead; would I accumulate sentences against you,
 5 would I shake my head at you? * I would rather en-
 courage you with my mouth, and the vehemence of my

ly be deprived of the comfort and assistance he might have expected from his friends, but that he should be used by them in the most relentless way^d. That he had voluntarily taken on him all the marks of humility used by the guilty, though he were really innocent^e; that God above knew his innocence, though his friends so slanderously traduced him^f. That he was sensible he was nigh his dissolution, otherwise he could return them their own with interest^g. That he made no doubt, whenever the cause came to a decision, the event would prove favourable to him^h; in the mean time, they would do well to consider, what effect this their treatment of him must have on all mankind, and how great a discouragement it must be to the lovers of virtue, to see a man, whose character was yet unstained, yet on bare suspicion only, dealt with so cruelly, by persons pretending to virtue and goodnessⁱ. Would they but give them-

selves time to reflect, they must see that he could have no motive to hypocrisy^k, since all his schemes and hopes, with regard to life, were utterly at an end; he expected nothing but death, with what view then could he play the hypocrite?

Chap. xvi. ver. 2. I should like to render the word רבות *too many*. The word עמל is evidently retorted from Eliphaz's speech, the last verse of the former chapter.

Ver. 4. The rendering this verse interrogatively, gives it a very pathetic turn.

Ver. 5. The word נִיר signifies *agitatio, commotio*, as Schultens hath shewn; but I think Kimchi, Gousset, and the Dutch version, are right, in referring it *ad multiloquium et garrulitatem amicorum*; for שפת is certainly a singular noun of the constructive form, and signifies *eloquence*, as in chap. xii. 20. and this is very applicable to the treatment he had received from his friends, and a very proper reproof of it.

^d Ver. 15 to 17.

^e Ver. 19 to 22.

^f Chap. xvii. ver. 1 to 3.

^g Ver. 4 to 7.

^h Ver. 8, 9.

ⁱ Ver. 10.

^k Ver. 11 to the end.

6 eloquence should be kept within bounds. * If I speak,
 it will not mitigate my pain ; and though I forbear, what
 7 am I eased? * Only now it reduceth me to the last extre-
 mity, thou caufest all my company to be in a consterna-
 8 tion ; * It even wounds me to the heart, that my traiter-
 ous false friend should thus turn witness, nay, should be-
 9 come my accuser ; that he should testify to my face. * His
 fury rendeth me, and he teareth me to pieces ; he gnasheth
 on me with his teeth, mine enemy sharpneth his eyes up-

Ver. 7. Schultens hath very well rendered the word הלא, by *ad incitas adigit me*.

Ver. 8. The word קמט, in chap. xxii. 16. the only other place where it occurs, hath the sense of *excisus est*, the same I give it here ; it was a death-stroke to him, that his friend should thus become his enemy. This version is very suitable to the condition of Job, and the treatment he had already experienced from his friends ; and the rendering it thus preserves the connection entire, all being referred to Eliphaz to the 11th verse ; and the reason is given, why he was reduced to the last extremity, to wit, that his friend had deserted him ; the same thing, to wit, the virulent speech he had made against him, had occasioned the greatest consternation in all the assembly. Schultens indeed prefers another sense of the root קמט from the Arabic, *Quadrupes constringitur cap-*

tivi instar pedibus manibusque inter se revinctis, and he refers it to God ; but the former seems to me more natural. I render כחשי *qui me abnegat, who disowns me*. In the same sense the word is used chap. viii. 18. The verb יקם in this place is a judicial term, importing *the accusation* ; as it was usual in courts of judicature, for the person accusing to rise up to make his address to the court, so rising up against a man, soon became a phrase to denote accusing him.

Ver. 9. Cod. Orat. 42, has טרפי, but in a later hand. The metaphor is taken from a beast of prey, who rends and tears his prey in pieces, and the same metaphor is carried on through the whole ; and the Syriac and Arabic versions both render the word ישטמני by *tearing in pieces* ; the one using the word *فلسف* the other the word *فسس* from the same root, to express it by. Par-

10 on me. * They run with open mouth upon me, they
 finite me reproachfully on the cheek, they are ready to
 11 burst with fury against me. * God hath delivered me
 over bound to the wicked; yea, he hath tumbled me
 headlong into perdition at the discretion of the impious.
 12 * I was in tranquillity, and he rent me asunder; yea, he
 seized me by the neck, and dashed me to pieces; he hath
 13 even set me up as a mark for him. * His archers encom-
 pass me round, he pierceth through my reins and spareth
 14 not; he poureth out my gall on the ground. * He break-
 eth me up breach after breach, he rusheth upon me like
 15 a mighty man. * I have sown sackcloth over my torn

allel passages to the next clause are
Psalms xxxv. 16. *Psalms* xxxvii. 12.
Lam. ii. 16.

Ver. 10. I read יָדָר *arrogantia*,
superbia; 'tis rendered by the Sy-
 riac and Arabic versions by חֶמָה,
anger, fury, and I think it makes
 a better sense. The Chaldee para-
 phrase also renders it בְּנִסָּה, *in ira*.
 All those versions prove, that this
 reading was in very ancient copies.

Ver. 11. The verb יָרַט hath the
 signification of *præcipitem dedit in*
exitium; 'tis well illustrated by
 Schultens, from the Arabic root
 يَرِط by which is described (to
 use his own words) *exitium fatale*,
ineluctabile, quod instar Gurgitis ac
Barathri, denso cæno mergat, sine
spe evadendi. The particle עַל-יָד
 hath here the sense of *pro libitu*, as
 we say, *at discretion*.

Ver. 12. Two MSS. of the Ora-
 tory read שְׁלִי.

Ver. 14. The metaphor is here
 taken from the huntsman; first
 they surround the beast, then he is
 shot dead, his entrails are then tak-
 en out, then the body is broken up
 limb from limb.

Ver. 15. Schultens hath shewn
 from the Arabic, that the root גָּלַד
 signifies *pellem detraxit, excoriat*; so
 that the noun will signify *cutis*
lacera et discissa, and not simply
cutis, as Aben Ezra contends for.
 קֶרֶן, literally, *my horn*; but is used
 in general for the head. I should
 chuse rather to read בְּאַפֵּר *with asbes*,
 that being the usual concomitant
 of sackcloth; and the sound of both
 words being nearly the same, one
 may have been easily mistaken for
 the other, but as it is not necessary
 to

16 skin, and have defiled my head with dust; * My face is
 foul with weeping, the shadow of death is on my eye-
 17 lids; * Although there be no injustice in my hands, and
 18 although my prayer is pure. * O earth, cover not thou
 my blood, neither let there be any place for my cry.
 19 * Even now behold my witness is in heaven, and he that
 20 is privy to my actions is on high. * My friends make me
 the subject of their derision, my eye is dropping before
 21 God. * O that it may plead in my behalf with God, as
 22 the son of man for his neighbour; * That those few
 years might come to an end, that I might go the way
 XVII. 1 from whence I shall not return. * My life draweth near
 to destruction, my days are cut off; the grave is the fittest
 2 place for me. * Were it not so, I have sarcasms enough in
 store, and I could spend the whole night unmoved at their

to the sense, I make no alteration.

Ver. 18. The particle **וְאֵל** hath been very ingeniously rendered, by a learned commentator, *modo ne*; and a similar use shewn from *Psalms* lxxxv. 8. where it hath undoubtedly that signification: but it seems to me to be more natural in this place to render it *neque*, as the particle is generally rendered.

Ver. 19. **שֶׁהוּא** is properly *confiscus alicui*, *he who knoweth what another hath done*. The Seventy render it *συνισωρ*; and Schultens, from the Arabic, makes it *testis oculatus*.

Ver. 21. 'Tis his dropping eye, the tears he sheds, which he hopes will plead with God in his behalf. Schultens renders **לִגְבִּיר** *ἀνδρῶν*, i. e. *mibi*, or rather, *pro me*; and

in this rendering the particle **ל**, in the latter clause, will be correspondent to it; for if it were to be rendered as Schultens thinks, *in causa quæ ei cum sociis intercedit*, it would have been **עִם רֵעֵהוּ**, as indeed Schultens himself owns.

Ver. 22. The particle **כִּי** here signifies, *quod, ut*, as in *Exodus* iii. 11.

Chap. xvii. ver. 2. This version I owe to the very learned Mr. Mudge. The construction of the particle **אִם-לֹא** is the same as in chap. xxiv. 25. **הַתְּלִים** are *sarcastic jokes*; the root is well expressed by, *in hominem illusit*. I should chuse to read here **וּבְהִמְרוֹתֵכֶם** *at your provocations*.

Ver. 4.

3 aggravations. * Take, I pray thee, my pledge with thee,
 4 who is he that will strike hands with me? * That thou
 hast hidden understanding from their hearts, therefore
 5 thou wilt not decide the cause in their favour. * Who so
 becometh the accuser of his friends, the eyes of his chil-
 6 dren will fail. * But they have marked me out for a
 byword of the people, nay, I am even a prodigy in their
 7 fight; * Therefore mine eyes wax dim for very indigna-
 8 tion, and all my members are as a shadow. * The up-

Ver. 4. Some MSS. read תרומם. The verb רום is frequently used to express giving the victory. So Psal. xviii. 49. *Who hath given me the victory over those who rose up against me.* Psalm lxxxix. 43. *Thou hast given the victory to the right hand of his enemies.* So in this case, the giving them victory, was the deciding the cause in their favour.

Ver. 5. This passage hath been indeed a *crux criticorum*. Schultens hath left the sense quite doubtful; I think the above version is the most apposite to the general scope of the argument: the sense is this, "He who turneth accuser of his friends, not only he, but his sons after him, may look till they are weary before they get more." The word חלק in the Chaldee, hath the signification of *disceptare, controversare, partialis*, and חלוק *differentia, controversia*; so that it is not improbable, that this might be the term for the parties, in a contest at law. The verb יגיד is *indicat, publicat*, as Schultens hath

shewn. The Syriac version renders it, *Et amicus, qui superbe se effert versus amicum suum*; but this doth not, I think, come up to the meaning. I must not omit here the version of a very learned commentator. "The allotted portion he pronounceth to be the wicked's, even the eyes of his sons will pine to see." I should like this version extremely well, if the particle ל were prefixed to רעים; but as it stands, it seems a little uncouth. Two MSS. of the Oratory and one of the kings read תכלינה.

Ver. 6. I read הציגני, referring it to the three friends. This will be explained by the comment on chap. xxi. 27. to which the reader is referred. תפת, *monstrum, portentum*, somewhat quite contrary to the common course of things. I derive it from the root יפת *demonstravit*. The word לפנים is the same with לפניהם, *coram iis*; it is only a contraction in writing.

Ver. 8. The particle ו in the latter clause signifies *nimirum*. So
Deut.

right will be astonished at this, the innocent to be sure
 9 will exert himself against the profligate ; * The righteous
 man will also hold on his way, and he that hath clean
 10 hands will gather strength. * Now therefore recollect
 yourselves, all of you, and consider I pray you ; cannot I
 11 find one wise man among you ? * My days are past, my
 designs are pulled up by the roots ; the gnawings of my
 12 heart * Cause it to be night in the stead of day ; the
 13 light is short in comparison of darkness. * I have no
 hope, the grave is my house ; I have spread my couch in
 14 darkness. * I have said to corruption, Thou art my fa-
 ther ; to the worm, Thou art my mother and my sister.
 15 * Where now, pray, can be my hope ? my hope indeed !

Deut. iii. 25. ההר הטוב הזה והלכנו, *montem optimum illum nimirum Libanon.* The whole of this and the next verse is an irony.

Ver. 9. Two MSS. of the Oratory read יוסף.

Ver. 10. One MS. of the king, and one of the Oratory, read ואולם. I agree with the learned father Houbigant, in reading here כלכם *omnes vos.* This is parallel to chap. vi. 28. The verb באו, *animadvertite, intelligite,* will receive great light from the Arabic roots جاء, جاء, جاء all which signify, *recordatus fuit rei postquam e mente excidisset, attentus, excitatus fuit,* all extremely well fitting this passage ; and from either of which it may be derived. The particle ולא in the latter clause, signifies *annon* ; as in *Exodus viii. 22.*

If we sacrifice the abomination of the Egyptians before their eyes, ולא יסקלנו will they not stone us ? The giving this an interrogative turn makes it more sprightly.

Ver. 11. The noun מורש is derived from the root ירש, *corrodit.* See the note on chap. xiii. 26.

Ver. 12. The particle ל before יום signifies *vice, loco,* in the same manner as in *Gen. xi. 3.* ותהי להם הלכנה לאבן, *Et fuit illis later loco lapidis.* The division of the poem into verses hath much hindered the true sense from being perceived in this place.

Ver. 13. Here is an ellipsis of some adjuration, as " God do so to me and more also, if I have any hope." This is the most absolute kind of negation.

Ver. 15. The particle ו in the beginning,

16 whoever hath a mind to see it, * They must descend to the confines of the grave, seeing we shall go down to the dust together.

XVIII. 1 * And Bildad the Shuhite answered and said,
2 * How long will you hunt after cavils against established maxims? speak your meaning plainly, and afterwards

beginning, I render *quæso*, as in *Ruth* iii. 9. ופרשת כנפך על-אמתך, *Expande, quæso, alam tuam super ancillam tuam.* The repetition of the word תקותי in this place, as Mr. Mudge observes, is extremely elegant. The particle ך is here spoken in a scornful, disdainful manner, as we often use the word *indeed*.

Ver. 16. The word ברי is sometimes used to express the territory of a city or prince. So *Hosea* xi. 6. *The sword shall abide in his cities, and shall consume his territory* ברי; for the villages which were in the territory of a city, were considered in some sort as its branches. So here the grave, the region of the dead, is considered as a large city, and its territory. The Cod. Orator. N^o 53, read here נחתה; but the ה hath been since erased; but so, however, that its traces still remain.

Chap. xviii. Bildad irritated to the last degree, that Job should treat their advice with so much contempt, is no longer able to keep his passions within the bounds of de-

cency^a. He proceeds to downright abuse, and finding little attention given to his arguments, he tries to terrify him into a compliance. To that end he^b draws a yet more terrible picture, of the final end of the wicked man, than any thing that had yet preceded; throwing in all the circumstances of Job's calamities, that he might plainly perceive the resemblance; and at the same time insinuating, that he had much worse still to expect, unless he prevented it by a speedy change of behaviour^c. That it was the highest arrogance in him to suppose, that he was of consequence enough to be the cause of altering the general rules of Providence^d. That it was much more expedient for the good of the whole, that he, by his example, should deter others from treading in the same path of wickedness and folly.

Ver. 2. The word קנצי signifies, as Schultens hath clearly shewn, *laquei venatorii, aucupia verborum*; for the word מלין are the general maxims, the wise sayings of the ancients about Providence. The

^a Ver. 2 to 7.

^b Ver. 8 to the end.

^c Ver. 4.

^d Ver. 5 to 7.

3 we will reply. * Why are we accounted as beasts, why are
 4 we vile in your eyes? * Let him tear himself in his fury;
 what? shall the earth be forsaken for thee? or shall the
 5 rock be removed from its place? * Rather let the light
 of the wicked be put out, and let not the flame of his fire
 6 shine. * Let the light in his tabernacle be darkened, let
 7 his lamp which is before him be extinguished. * Let the
 steps of his strength be straitened, and let his own counsel
 8 cast him down. * Surely he is cast into the net by his
 9 own feet, he runneth to and fro in the toils; * The gin

sense is, " 'Twas in vain to puzzle the cause with cavils and exceptions, but he should give a plain instance, where ever a righteous man was known to have had punishment inflicted on him, or else own the truth of the established maxim, that punishment was a sure mark of wickedness. תבין is well rendered by Schultens, *diserte agatis, speak your meaning in plain terms*. The verb נדבר is in the judicial style, 'tis *the reply to the plea*. See the note, chap. ix. ver. 14. The plural number here, as well as the suffix נם in the next verse, seem to be thrown out by way of sneer on Job, as if he affected the man of consequence; for that (as Schultens imagines) Bildad treats him as the advocate, or head of a party, seems utterly improbable; the whole invective being merely personal, and evidently pointed at Job alone; and what he aims at here being no more, than that Job should either, by the

experience of mankind, confute the general maxim, or else own its truth, and consequently his own guilt; and that he himself was a plain proof of its certainty.

Ver. 3. This refers to the 10th verse of the former chapter, where Job had indeed treated them very freely. The MSS. mark the verb נטמיו with a circle, as deficient, it should be נטמאנו.

Ver. 5. I render the particle גם *potius, quinimo*; rather in the same manner as in 2 Sam. xix. 31. גם את־הכל יקח, *potius totum accipiat*.

Ver. 8. The metaphor is here taken from a beast, which the hunters have driven into the toils; he runs here and there, striving to find a way out, but the net entangles him more and more, till at length it fastens upon him; then come terror and distraction, and at last death.

Ver. 9. צמיו. This hath been generally rendered *the robber*; but
 L this

taketh him by the heel, the noose fasteneth close upon
 10 him ; * The snare is lain secretly for him in the ground,
 11 and a trap is set for him in his path. * Terrors affright
 12 him on every side, and drive him to his wit's end. * Con-
 sternation shall be his substance, and perdition is ready for
 13 his halting. * Filthy ulcers shall consume his skin, an
 14 untimely death shall destroy his children. * His confi-
 dence shall be rooted out from his tabernacle, horrors shall

this hath no relation to the meta-
 phor. The learned Schultens, with
 much greater probability, makes
 it to be an adjective, of the form of
 צַדִּיק, signifying *funem implexum*,
nexum, properly a noose. I imagine
 the 9th and 10th verses have changed
 place, and that the 10th verse ought
 to precede the 9th, the sense would
 be compleater.

Ver. 11. לַרְגְּלֵי. This seems to
 be a metaphor taken from a war-
 rior, who is so sorely pressed in bat-
 tle, that he hath no hope of saving
 his life, but by betaking himself to
 his feet and running away.

Ver. 12. The root רָעַב רָעַב
 in the Arabic signifies *terrui*, *ter-
 ror* *perculsit*; thence the noun
 رَعَب, *pavor*, *trepidatio*, *terror*,
 which is, I think, a more suitable
 image to this place than that of
famine. The figure is very bold,
 "He shall be rich and have abund-
 ance, but fear and consternation
 are to be his wealth." In the latter
 clause, the metaphor is taken from
 the arrow, which is fitted to the

string ready for discharge; as in
 chap. xii. 5.

Ver. 13. Here is a plain distinc-
 tion between בְּרִי and בְּרִי; the
 former I render, with father Hou-
 bigant, from the Arabic سَقَمٌ *squa-*
lor, *habitus corruptus*; the latter
 are plainly *his branches*, *his chil-*
dren; and so it is rendered by the
 oriental versions; and, I think, the
 next verse but one justifies it. בְּכֹר
 מוֹת. This is, I think, rightly ren-
 dered by Symmachus and Theodo-
 tion, ἀναιδέως θανάτου, *an untime-*
ly death. This sarcasm was pecu-
 liarly adapted to the case of Job,
 whose children had been destroyed
 in that manner. And the word
 בְּכֹר is used in this sense, Jerem.
 xxiv. 2. כְּתָאנִי הַבְּכֹרֹת, *sicut ficus*
præcoces. Hosea ix. 10. בְּכֹרֶה
 בְּתָאנָה, *sicut fructum præcocem in*
ficu.

Ver. 14. *His confidence*; that is,
 his hopes, his fortune, his family;
spes simul opesque fundatissimæ, as
 Schultens expresses it, all on which
 he fixed his dependence. The verb

הִצִּידָהּ,

15 attack him like a king. * They shall take up their habitation in his tent because he hath no survivor; brimstone
 16 shall be sprinkled on his habitation. * His roots shall be dried up beneath, and his branch shall be cut off above.
 17 * His memory shall perish from off the earth, and he shall
 18 have no name in the street. * He shall be driven out of the light into darkness, and he shall be chased out of the
 19 world. * He shall have neither son nor grandson among his people, and there shall be none remaining in his dwell-
 20 lings. * Those that come after him shall be astonished at
 21 his day, as his elders were seized with horror. * Verily such are the dwellings of the wicked, and such is the place of him that knoweth not God.

תצידהו, as Schultens hath shewn, signifies *magno gradu invadent*; referring it to בלהות as its nominative case.

Ver. 15. Schultens hath, from Deut. xxviii. 55. admirably explained the words מכלי לו, and shewn that they are an abbreviation of מכלי השאיר-לו כל, *eo quod non sit ei quicquid relictum*; so here, "As he hath no one to survive him, his posterity is utterly exterminated; horror takes possession of his habitation, and it is sprinkled with brimstone, that no person might ever after inhabit it, but it might remain *triste evitandumque bidental*. The image is very grand and noble, and worthy of the tragic style.

Ver. 18. Cod. Reg. 29, reads

ינדהו ידפורהו.

Ver. 20. The primary signification of קדם is *antiquitas*, and קדמני *antiqui, prisce*; the version therefore of Schultens, *orientales et occidentales*, seems to be too much strained: the plain meaning seems to be, "His elders who saw so signal an instance of divine vengeance, were seized with horror; and whoever in aftertimes should hear his story related, should be in amazement at it. The word שער carries with it the idea of the utmost horror. So Ezek. xxxii. 10. ומלכיהם יסערו עליו שער, *And their kings shall be horribly afraid on thy account*; so that it seems not necessary to suppose, that the word מות is dropped, as a very learned commentator imagines.

Ch. XIX. 1 * And Job answered and said,
 2 * How long will ye vex my soul, and tire me out with
 3 general maxims? * These ten times have you put me to
 the blush, are you not ashamed to be so very obstinate
 4 against me? * For be it in truth, that I have erred, mine

Chap. xix. Job, tired with the little regard paid by the three friends to his defence, and finding them still insisting on their general maxims^a, desires them calmly to consider his case; to reflect^b, that his failings, whatever they were, had not been at all prejudicial to them; but if, on the strength of their general principle, they thought themselves warranted, from his sufferings to infer his guilt^c, he desires them to take notice, that this was God's particular infliction^d; that he insisted on his innocence, and desired nothing but to bring his cause to an issue, which was as yet denied him^e. That God's afflictions were indeed very grievous; and, to excite their compassion, he makes here a very moving description of them^f; but tells them, that should be a reason why they should pity him, and not add to the load by their unkind suspicions, and cruel treatment^g. That he was so far from retracting his plea, that he was desirous it should for ever remain on record^h; because he was fully persuaded, God would at last

do him justice, and manifest his innocence, to their utter confusionⁱ, when they would wish they had behaved to him in a more friendly manner; but he questioned whether that would suffice, to avert God's judgments from them, which he thought they richly deserved.

Ver. 2. All MSS. read תוֹנִין. The verb דָּנָא is properly *tundendo terere*. The מְלִים are, as before remarked, those general maxims as to the course of Providence, which they had been ringing in his ears, and applying to his particular case; by that means making them invectives against him. He here retorts the words of Bildad, ver. 2. of the last chapter, on him.

Ver. 3. Cod. Reg. 29, reads הַבּוֹשִׁי. The root הִבֵּר signifies *mirabiliter se obfirmavit*. Schultens renders this clause, *non confundimini, impudenter præfracti estis mihi*; but, I think, the interrogation has more elegance, with a supposition of an ellipsis of the particle כִּי in the latter clause; and I find the far greater part of the commentators take the passage interrogatively.

^a Ver. 2 to 5. ^b Ver. 4. ^c Ver. 5 to 7. ^d Ver. 7. ^e Ver. 8 to 20. ^f Ver. 21, 22. ^g Ver. 23, 24. ^h Ver. 25 to 27. ⁱ Ver. 28, 29.

5 error remaineth with myself. * If indeed you magnify
 yourselves against me, and plead against me my reproach.
 6 * Know now that God hath overthrown me, and he hath
 7 cast his net around me. * Behold I cry out violence, but
 I am not answered; I cry aloud, but there is no judgment.
 8 * He hath hedged in my way, and I cannot pass over it;
 9 he hath set darkness on my paths. * He hath stripped
 me of my glory, he hath removed the diadem from my
 10 head. * He demolisheth me on every side, and I am
 11 gone; and he rooteth up my hope like a tree. * His
 anger also is kindled against me, and he reckoneth me
 12 among his enemies. * His troops assemble together, they
 fortify also their way against me, and they encamp round
 13 about my tabernacle. * He hath set my brethren at a
 distance from me, and mine acquaintance make themselves
 14 perfect strangers to me. * My kinsfolks cease to know
 15 me, and my familiar friends have forgotten me. * They
 that dwell in mine house, and my maids account me as a
 16 stranger; I was an alien in their eyes. * I called unto

Ver. 10. The root נסע hath the
 signification of *revulsit, revellendo
 prostravit*, as hath been shewn by
 Schultens; and is confirmed by the
 use of the verb, *Judges* xvi. 3^d and
 14th verses, and *Isaiab* xxxiii. 20.

Ver. 12. The words here are mi-
 litary terms, relative to a siege.

Ver. 13. The particle אך here
 signifies *omnino, altogether*; as *Jer.*
 ii. 35. כִּי נִקִּיתִי אֶךְ שֶׁב־אֶפְרַיִם כִּמְנִי.
*Quia innocens sum, omnino aversa
 est ira ejus a me.*

Ver. 14. *Cease to know me.* The

words *to know me* are not in the
 Hebrew, but the sense absolutely
 requires their being inserted in the
 English. The word חָרַל signify-
 ing, as Schultens hath shewn, not
 simply *cessare*, but *cessare ab offi-
 cio, officium prodere*; so that he
 means to say, "That his friends
 had quite deserted him, not that
 they ceased to be."

Ver. 15. Some MSS. read וְאִמְרוּתִי,
 which is also the reading of Ben
 Ascher.

Ver. 16. There is an ellipsis of
 the

my servant, but he answered me not, though I entreated
 17 him with my mouth. * My breath is offensive to my
 wife, and my habitation to the children of my body.
 18 * Even the very meanest of my family despised me; I
 19 rose up, and they flouted at me. * All my intimate friends
 abhor me, and those whom I loved are turned against me.
 20 * My bones pierce through my skin and my flesh, and my
 21 teeth slip out from my gums. * Pity me, pity me, you
 are my friends, for the hand of God hath smitten me.

the particle ו, *quamvis*, in the latter clause, as in *Ezekiel* xiv. 16.

Ver. 17. The word חֲנֻת is certainly here a noun, and signifies *hospitium, diversorium, the place of a man's dwelling*; 'tis derived from the root חָנָה, *castrametavit*. The Seventy render this clause ὡς παλλακίδων υἱ. *the sons of my concubines*.

Ver. 18. Schultens hath illustrated the word עֵיילִים from the Arabic root عَال *numerosam aluit familiam*; thence the noun عيال plural عیال and عیال *domesticus qui sustentatur, aliturque*; so that the word here is properly rendered by *turba domesticorum*.

Ver. 20. I take the sense of the verb בִּרְקָה, though I should chuse rather to read רִבְחָה, from the Arabic رَجَح *signifying scidit, fidit, perforavit*; so رَجَحَ الدِّقْ *cadum relevit*. The letters ח and ק are in sound very like, so that the one may have been easily mistaken for

the other; such similitude of sound, as is well known, has been the occasion of much error in transcribers. The particle כ signifies *per*; so *Joshua* ii. 18. בַּחֲלוֹן אֲשֶׁר הוֹרְדָנוּנוּ בּוֹ, *In fenestra per quam descendere fecisti nos*. The latter clause hath much puzzled commentators; the above version is that of Le Clerc, which I prefer to all others. The same use of the verb אֶתְמַלֵּט may be seen chap. xli. 11. I approve of father Houbigant's correction, וִיתְמַלֵּט. The learned Mr. Chapelow hath illustrated the word שָׁנִי, from the Arabic شَنِى *shinnon*, which signifies *tritus vetustusque fuit, corrugatus fuit et exaruit cutis*; and so renders it, *I am escaped with a torn skin, or with my skin all over wrinkles*, to denote his being quite emaciated.

Ver. 21. Cod. Orat. 53, reads here חֲנוּנִי, *you are my friends*. This version I owe to my learned friend Mr. Mudge.

Ver. 22.

22 * Why will you be my persecutors as well as God, and
 23 why will you not be satisfied with my flesh? * Would
 to God now my words were recorded! oh that they were
 24 entered in a register! * That they were graven with an
 iron style! that they were cut in the rock to perpetuity!
 25 * For I know that my avenger liveth, and that he will at

Ver. 22. Cod. Orat. 53, reads here חורפתי. The particle כמו I render here *perinde ac*; the meaning is, "Is it not sufficient that God persecuteth me? must you also do the same?"

Ver. 24. I read in this place יעפרון; the root עפר hath in the Samaritan the signification of *fodit*. So Deut. xxiii. 13. וְעָפְרוּ אֶת הָאֲדָמָה Et *fodiet cum ea*; this very well answers to *engraving*. The change of the ון into ת is very easy, and the sense requires a verb, as in the former verse; and this some learned commentators are so sensible of, that they have connected the verb יחקר in the former verse, with the beginning of this; but I think this small change in the reading is more easy, and makes the whole more consistent. The verbs in the 23^d verse are of the judicial kind. In the MSS. Oxford. Selden. Archiv. A. 65. the words ויעפרת are marked with a cross, to denote their being doubtful as to the reading.

Ver. 25 to 29. It is not a little surprizing, that commentators should have considered the following words as the plea of Job, which

they plainly are not; but the reason only, which he assigns, why he is so desirous his plea might be recorded. His plea was, that he was innocent of any heinous crime; this he draws out at length in the xxxi^a chapter, concluding with, "This is my plea, I desire to be brought to my trial, and that my adversary will make a particular charge against me." It will without doubt be expected, that somewhat should be said in relation to this passage, which hath been so much sifted by commentators; and especially as I give it a sense so very different from what our public version doth. Commentators have widely differed about its meaning; and after a diligent examination of the reasons, alledged on one side and the other, I cannot find reason to believe, that the author of this book had the least belief of a resurrection of the body. The words he puts into the mouth of Job, chap. vii. 9, 10. chap. xiv. 11 to 15. chap. xvii. 11 to 16. are a plain proof that he could not believe it: if therefore I vindicate my version from the natural construction

of

26 last stand on the earth ; * And although my skin be torn
 27 in this manner, yet in my flesh shall I see God, * Whom
 I shall see on my side as mine eyes have beheld him, for
 he is no stranger : My reins within me are ready to faint
 28 with longing for him. * Then shall you say, Why did
 we persecute him, when the root of the matter is found
 29 in me ? * Be ye afraid of the sword, for those are crimes
 punishable by the sword, that ye may know that there is
 a judgment.

of the words, I think no person can with reason object against it ; especially, as the proof of this doctrine is fully established by the Gospel ; and as to its certainty, is one of those discoveries which were brought to light by the Gospel ; although the Jews, about the times of our Saviour, and a little before, seem to have had some faint notions of it. But such an opinion seems to be quite contrary to the whole scope of this author, who makes Job in a state of the utmost doubt and perplexity, how it was possible that a good man should be so miserably afflicted ; and at last resolves it into the utter incapacity of man, to account for the least of God's works, much less for the whole course of his Providence ; which, had he believed a future state, and a resurrection, he would never have done, that being a solution sufficient to answer all apparent inequalities in the divine Providence. But neither Job nor his friends

touch at all on this string ; but they insist throughout, that he must have been guilty of some secret wickedness : he, on the other hand, avers his innocence ; all utterly unable to account for such a dispensation, upon the foot of the universally acknowledged attributes of God, justice and goodness. The word גֹּאֲלִי, rendered in the public version *my redeemer*, signifies also *my avenger*, and is properly the person who is to see right done ; *vindex* expresseth it very justly. So in the xxxvth chapter of *Numbers*, where the law of the manslayer is declared, the person who was to avenge the blood which had been shed, is the גֹּאֲלֵ הַדָּם, *the avenger of blood*. But this is not the only גֹּאֲלִי, for the person who was to see that justice was done to another, had that title ; as may be seen at large in the book of *Ruth*. Those commentators therefore who argue, that Job could not here express any hope of a temporal deliverance,

Ch. XX. 1 * And Zophar the Naamathite answered and said,

verance, because the office of the נאל did not commence till the party was dead, are certainly mistaken; since it is clearly a judicial term, and concerns not only the avenging blood, but securing justice to any person, as well in fortune as reputation; and was therefore as much applied to such interposer before, as after the death of the party. And that this is the sense of this passage, is plain from the conclusion in the 29th verse, where he bids them "to dread the sword, for their crimes were crimes of the sword, that they might know that there is a judgment." The executor of this judgment is the נאל, the avenger here spoken of; in any other sense it will be difficult to make the last verse consistent. אחרון novissime, at last. The whole passage seems to be an anticipation of what is to follow at the conclusion of the poem, and is indeed a summary of it. על-עפר יקום; I should chuse to render this *in arenam descendet* (to use a Latin phrase) *shall come upon the stage*, he shall in the conclusion act his part. And although my skin be rent in this manner: the particle אחר signifies *quavis*; this use of the particle is not unusual in this book. So chap. xxi. 3. *Even although my speech should be made a mock of.* The verb נקפו is the perfect tense plural in niph'al,

of the root נקף, which signifies *to tear, or rend.* So *Isaiab* iii. 24. *Instead of a girdle there shall be a rent*; נקפה. So the Chaldee paraphrase renders it, אהפה משכי, *diffiluit rupta cutis mea.* The root נקף in the Æthiopic also signifies, *decorticavit*, a sense apposite to this passage. The pronoun זאת is often used to express *the manner.* So Joseph says to his brethren, *Gen.* xliv. 17. *Far be it from me to do in this manner*, במעשות זאת; and so I find this passage is rendered by Schultens; *Whom I shall see on my side.* The particle לי signifies *pro me.* So *Gen.* xxxi. 42. *Unless the God of my fathers, the God of Abraham, and the fear of Isaac, had been on my side.* לי Psalm lvi. 10. *For God is on my side.* Psalm xciv. 16. *Who will stand up on my side against the evil-doers? who will stand up on my side against the doers of iniquity?* Psalm cxviii. 6. *Jehovah is on my side, I will not fear.* Besides a multitude of other passages, where the particle לי is used in this manner. The particle ו in the next clause signifies *sicut, as*; the same signification it has chap. v. 7. chap. xvi. 21. chap. xxxiv. 3. of this book. Also 1 Sam. xii. 15. The verb ראו is the perfect plural in kal. Those visible appearances of the Deity are represented in Scripture, as not unfrequent in the age in which Job is supposed

2 * Verily the emotions of my thoughts cause me to re-

supposed to have lived; and as he was a man of so remarkable a piety, 'tis probable he had been favoured with some such communications of the divine presence; *for he is no stranger*. The particle ו here signifies *etenim*; the same signification it has *Psalms* i. 3. והיה כעץ שתול על פלגים *Erit etenim sicut arbor plantata juxta rivus aquarum*. Chap. xv. 17. of this book, see the note thereon; and many other passages. See Noldius, p. 285, 286. *My reins are ready to faint with longing*: the verb כלה hath the signification of *vehement desire*. So *Psalms* lxxxiv. 3. Also *Psalms* cxix. 82 and 123. The version of this clause is from Mr. Mudge. Some MSS. read here כליותי. Two MSS. of the Oratory, and one of the king's, read בהיקי; *Then shall ye say, or afterwards ye shall say*. The particle כי is rendered in this manner, 1 *Sam.* ii. 21. כיפקד יהוה את-חנה ותהר, *Tum visitavit Jehovah Channam, ita ut conceperit*. See Noldius, p. 398. *When the root of the matter is found in me*: this is by way of anticipation of what is said by Jehovah, in the xlii^d chapter and 7th verse, *You have not spoken of me the thing that is right, like my servant Job. For these are crimes punishable by the sword*: I read הנה, *Hæc sunt cri-*

^a Ver. 2 to 5.

mina gladio digna. The præfix ש in the word שרין in the last verse, is, I think, a pretty sure mark of the lateness of the book; that abridgement of אשר not being to be found in the books undoubtedly of early date. Upon the whole, here is delineated, pretty plainly, all that is related at large in the conclusion of the poem, as to its catastrophe. So that there seems not to be the least room for taking it in any sense, alluding to a future state, or a resurrection of the body; since I think it manifest from the last verses, that he expected it to happen, in the life-time of himself and his companions. See also the very learned Mr. Costard's dissertation on this passage.

Chap. xx. Zophar, extremely piqued at Job's threatening them with the judgments of God, his passion hurries him beyond all limits^a: he tells him, 'tis in vain to tax their suspicions with unkindness, for it was of public notoriety, agreeable to the universal experience of mankind, ever since the creation, that suffering was the portion of the wicked^b. He then, under colour of describing the wicked man, and his destiny, charges Job with the most enormous crimes, and marks him out as a person, in whom God had given an example

^b Ver. 6 to the end.

of

3 ply, even because there is some sensibility in me; * I
 hear the ignominious reproof that is aimed at me, and the
 4 spirit which is within me causeth me to answer. * Know-
 est thou not this of old, since man was placed upon earth?
 5 * That the triumph of the impious is short, and the joy
 6 of the profligate but for a moment. * Though his ho-
 nour ascend up to the heavens, and his head reach the
 7 clouds, * He shall perish for ever like his own dung;
 8 those that have seen him shall say, Where is he? * Like
 a dream he shall fly away, and he shall not be found; yea,

of the justice of his providence; and concludes with a plain intimation, that he was thoroughly persuaded, that Job was that very wicked man, that oppressor of the poor, which they had from the beginning suspected him to be.

Ver. 2. The word שַׁעֲפִי doth not barely signify *thoughts*, but a *violent agitation of mind, a hurry of thought*. So chap. iv. 13. there rendered by Symmachus *εκπληξις*. The root חוּשׁ in the Chaldee signifies *sensus, sensibilitas*; and the Rabbins use the word in the same manner: So חֲמֵשׁ חוּשִׁים, *the five senses*. Of this likewise are some traces in the Arabic, where حُش signifies *erubuit*, and الحشّة *verecundia, erubescencia*. This gives much light to this passage; he means he had some modesty left, he could not bear to have so much reproach thrown on him without some notice; perhaps too he intends some reflexion on Job, as if

he was deficient in that virtue.

Ver. 3. Literally, *the reproof of my ignominy*. מִבִּינִי, *from within me*. So Ezekiel x. 6. קַח אֵשׁ מִבִּינֹת לַגִּלְגָּלִים, *Take fire from between the wheels from between the Cherubim*; it should be rendered *from the midst of*. The word רוּחַ here signifies *spirit, courage*; as in Joshua ii. 11. and v. 1.

Ver. 4. The particle ה, in the beginning of this verse, is only an abbreviation of הֲלֵא, *nonne, annon*; as in Ezekiel xx. 30. 2 Kings vi. 32.

Ver. 6. שִׁיא. This word hath no root in the Hebrew; in the Syriac it signifies *honor magnus*, which I take to be the sense here, and not *excellency*, as in the public version; 'tis somewhat foreign to him, for intrinsic worth he hath none.

Ver. 8. Two MSS. of the Oratory read יִצְאָהוּ. Cod. Reg. 29, hath the ו added over the word.

9 he shall vanish like a vision of the night. * The eye hath caught a glance of him, but it shall see him no more ;
 10 neither shall his place any more behold him. * His children will be glad to escape with poverty ; nay, his own
 11 hands will cause his wickedness to return upon him. * His bones are full of his youth, nevertheless it shall lie down
 12 with him in the dust. * Though wickedness be sweet in his mouth, though he hide it under his tongue ;
 13 * Though he spare it, and will not part with it, but keep-
 14 eth it still in his mouth ; * Yet his meat in his stomach is turned upside down, the gall of asps is within him.
 15 * He hath swallowed down riches, and he shall vomit them up again ; God shall cast them out of his belly.
 16 * He shall suck the poison of asps, and the tongue of the
 17 viper shall slay him. * He shall by no means see the
 18 brooks, the rivers, the torrents of honey and butter. * He

Ver. 10. Schultens hath illustrated this passage from the Greek *σεργεν*. It would be doing him wrong not to give his paraphrase in his own words, *præclare secum agi putabunt, si nil durius quam extremam inopiam subire cogantur* ; after the manner the word *σεργεν* is used to signify *contentum esse* ; so Euripides in *Phœniss.* V. 1679. *Ταμ' εγω σεργζω κακα*, i. e. *patienter feram, malis meis contentus acquiescam*. The latter clause is well explained by *Psalms* xciv. 23.

Ver. 11. *עלומי*, so is the *keri*, but it makes no essential difference from the *chetib*, 'tis *adolescencia ejus* ; in the same sense the word is

used chap. xxxiii. 25. of this book, and *Psalms* lxxxix. 46. it means, "that he shall be cut off in his youth, he shall die an untimely death."

Ver. 15. Cod. Reg. 29, reads *יורשנו*. Cod. Orat. 42, *יורישנו*.

Ver. 17. The particle *אל* signifies *neutiquam, by no means* ; as in *Psalms* l. 3. and *Ruth* i. 13. The brooks and rivers of honey and butter seem to glance at the land of Canaan ; flowing with milk and honey was its character.

Ver. 18. *משיב יגע*, *redire faciens laboravit*. The image is of a man urging and straining hard, to throw up what he hath in his stomach.

The

shall labour hard in throwing it up, for he shall not swallow it; according to the value shall be the restitution,
 19 and he shall not rejoice. * Because he oppressed, he starved the poor, he took by violence a house though he
 20 built it not; * Therefore shall he not feel quietness in
 21 his belly, he shall not escape with what he desired. * Nothing could escape his rapacity, therefore his substance
 22 shall be of no duration. * In the fullness of his sufficiency he shall be in straits; all kind of misery shall come upon
 23 him. * There shall be enough to fill his belly, for he shall cast the fury of his anger on him; he shall even
 24 shower it down upon him while he is eating. * He may fly from the weapon of iron, but the bow of brass shall
 25 strike him through. * He may draw it, and it may come out of his body, but it glittereth with his gall; he is

The latter part of the verse plainly alludes to the Mosaic law, by which all thefts and wrongs were to be made amends for, in proportion to their value; some double, others fourfold and fivefold, but always in proportion to the value. See *Exodus*, chap. xxii.

Ver. 19. I explain the word עֹב from the Arabic عَصَب which signifies *fame pressit, et exitio dedit*; see Golius. Schindler makes it غَنَب but it should be غَصَب signifying *vi rapuit, sustulit, furatus est*; which sense also agrees well with this passage.

Ver. 22. One MS. of the Oratory reads במלאת, as do some MSS. תבואנו.

Ver. 23. The particle ב in the

latter clause of this verse signifies *dum*, in the same manner as in *Mal. i. 12. Sed nomen meum profanastis בְּאֵמֶר כֶּם dum dicitis.*

Ver. 24. This is equivalent to the Latin proverb, *Incidit in Scyllam cupiens vitare Charybdim*; as most commentators on the passage have observed.

Ver. 25. Some learned commentators have referred the verb שָׁלַךְ to *the bow*; but it doth not agree at all to the general sense of the word, nor was it the word used for *drawing a bow*, which was כִּשָּׁךְ; its real signification is, *extraxit e vagina*, and is therefore applied to a drawn sword; and it is used, *Judges iii. 22.* to express the extraction of a weapon plunged in a man's

26 gone, terrors are upon him. * All manner of calamity is
lain up in store for him; an unquenchable fire shall con-
sume him, it shall devour all that remaineth in his tent.
27 * The heavens shall disclose his iniquity, and the earth
28 shall rise up in judgment against him. * The abundance
of his house shall roll away, like the torrents in the day of
29 his fury. * This is the portion of the impious man; this
is the inheritance decreed him from God.

Ch. XXI. 1 * And Job answered, and said,

man's body, and that is plainly the meaning here; "He may draw it, and it may come out of his body, but it is to no purpose, the wound is mortal, the death pangs are upon him." Those are the אַמִּים of the last clause. Cod. Orat. 53, with Ben Ascher reads here אִמִּים. The word בֶּרֶק properly signifies *lightning*; and the verb, *to dart the lightning*; and is applied by way of metaphor to the glittering of arms.

Ver. 26. The word חֶשֶׁךְ is metaphorically used for *calamity and distress*. So Joel ii. 2. Also Isaiah viii. 22. The beautiful images of the storehouses, or magazines, wherein are reserved distress and calamity for the wicked, is again repeated chap. xxxviii. 22, 23. of this book. לֹא נִפְחָה *minime sufflatus*; but the Seventy render it ἀσβεστος, *unquenchable*; which makes a better sense. I refer the verb יָרַע to the same fire.

^a Ver. 2 to 4.

^b Ver. 5 to 7.

^c Ver. 8 to 18.

* Ver. 28. The word נִגְרָה signifies *torrens, fluvius*; it hath the same signification in the Chaldee. Here is an ellipsis of the particle כִּי *sicut*. The conjecture of father Houbigant, נִכְרָה, is in some measure supported by the Syriac and Vulgate versions; but, I think, the present reading makes the more beautiful image.

Ver. 29. I think, with the learned Dr. Grey, that the words מֵאֱלֹהִים are added by some transcriber; I have therefore omitted them. I point this אֶמְרִי, *decretum ei*.

Chap. xxi. Job, finding the strongest asseverations of his innocence met with no credit from his friends^a, desires them to suspend all their consolation, and only to give him a patient hearing^b; and that he would undertake to prove to them very substantially, that providence is not equally administered in this world^c. He tells them, that in

order

2 * Lend an attentive ear to my words, and let this be the
3 consolation you administer. * Bear with me, for I would
fain speak ; even although my speech should be made a
4 mock of. * As to me, is my complaint to man ? and
5 admit it were, why should I not be angry ? * Look up-
on me, and be astonished ; and lay your hand on your
6 mouth. * Even when I reflect on it, I am in horrors ;

order to be convinced of it, they needed only to look abroad, and the evidence would strike them so strongly, that they would not be able to resist its force^d. That should they pretend to solve the difficulty, by saying (according to the course of things under the Mo-
saic law) that God reserved the punishment of the wicked man for his children, they would do well to consider, that on their own principle, chap. viii. 4 to 6. that could not be right^e, for the punishment ought to fall on him himself^f. That however, this was very frequently not the case, as they well knew. He^g then concludes the whole with declaring to them, that he was well acquainted with their real thoughts, and that they looked on him, and had represented him, as the victim of divine vengeance ; but had at the same time so little spirit, as not to dare openly and plainly, to charge him to his face, with any one crime. Vainly therefore did they pretend to come, in order to administer consolation,

when their real errand was to insult him.

Ver. 3. Schultens hath made it very probable, that the word תלעין is a substantive, according to a common Arabism ; by which the infinitive of the second conjugation becometh a verbal substantive ; so that the version is, *Etiam quamvis oratio mea subsannatio esset..* The particle ואחר hath the same sense here as in chap. xix. 26.

Ver. 4. תקצר רוח here refers to the passion of anger, and not to anguish of mind. It expresses a justification of that ignominious reproof, which was complained of by Zophar in the last chapter ; that this expression is properly used to denote ungovernable anger, may be seen *Prov. xiv. 29.*

Ver. 6. The particle ואם here signifies *etiam quum* ; a similar use it has *Prov. iv. 12.* ואם תרוץ לא תכשל, *Even when thou runnest thou shalt not stumble.* זכרתי, *recordatus sum.* He means the unequal dispensations of Providence, which he sets forth at large in the follow-

^d Ver. 19.^e Ver. 19 to 21.^f Ver. 22 to 26.^g Ver. 27 to the end.

7 trembling taketh hold of my flesh. * Why do the wicked
 8 live, grow old ; nay, are mighty in substance ? * Their
 power is established on a firm footing, their people are in
 their presence, and their offspring before their eyes.
 9 * Their houses are perfect tranquillity, without fear ; nei-
 10 ther is the rod of God upon them. * His cow taketh
 kind, and faileth not ; his heifer calveth, and casteth not
 11 her calf. * They send forth their little ones like sheep,
 12 and their children are full of play. * They lead up the
 dance with the timbrel and the harp, and they rejoice at
 13 the sound of the pipe. * They spend their days in plea-
 14 sure, and in a moment they descend to the grave. * Yet

ing verses. This is much akin to *Psalms* lxxiii. the former part.

Ver. 7. The learned Mr. Mudge, in his note on *Psalms* vi. 7. hath very truly observed, that the root עתק signifies *age*, in the sense of duration only, and not of decay ; the primary idea being firmness and duration.

Ver. 8. זרעם, *brachium, potentia eorum* ; the word is often written without the Vau cholem : so *Deut.* vii. 19. again ix. 29. and many other places ; 'tis *their power*. I derive נכון from the root כון, *collocavit aliquid super pedamentum forte*. I read עץם *populus eorum*.

Ver. 10. I think Bochart hath fully shewn, that both שור and פר are here to be interpreted of the female species. Schultens thinks it is meant metaphorically, to express

the females of the family ; 'tis not improbable, as in those early ages, the numbers of persons born in a family, and the fruitfulness of the females, was a great mark of prosperity. See *Gen.* xiv. 14. and xx. 17, 18.

Ver. 12. Here is an ellipsis of רגליהם, *pedes suos*. עוגב is properly *fistula, the pipe* ; only applicable to the organ, as that is *congeries fistularum* ; but the instrument, now called the organ, is of vastly later invention.

Ver. 13. The *keri* is יכלו, and I prefer this reading, because the same expression occurs chap. xxxvi. 11. The latter clause extremely well expresses the εὐθανασία, as Schultens hath observed ; " Their days pass on in a continual flow of prosperity, till they drop into the grave without a groan."

Ver. 16.

they say unto God, Depart from us, for the knowledge of
 15 thy ways is not pleasing to us. * Who is the Almighty
 that we should serve him? and what profit will it be to
 16 us, that we should pray to him? * Behold, is not their
 prosperity in their own hand? and is not the counsel of
 17 the impious far removed from him? * How seldom is
 the lamp of the wicked extinguished? or doth their cala-
 mity come upon them? how seldom doth God scatter their
 18 companies in his anger? * How seldom are they as
 stubble before the wind, and as chaff which the whirl-
 19 wind snatcheth away? * God treasureth up his iniquity
 for his children! he should pay him home, and he should
 20 know it; * His eyes should see his destruction, and he
 21 should drink deep of the wrath of the Almighty; * For
 what careth he for his family after him, when the num-
 22 ber of his months is in full tale. * Will any one pretend
 to teach God knowledge? seeing he judgeth those that are

Ver. 16. This version I owe to my learned friend Mr. Mudge; the interrogation is certainly right; he finely paraphrases it thus, "Hath not God left their enjoyments to them in their own power? Doth he trouble himself with looking nearly into their wicked schemes?"

Ver. 17. Schultens hath truly observed, that the particle כִּמָּה is to be understood in the sense of diminution, very little different from a negative; *ita minuit, ut tantum non neget*; and Job's reasoning requires it should be so rendered.

Ver. 19. Cocceius, after the Rab-

the beginning of this verse is intended as the objection of his friends, and paraphrases it thus; "You will say, perhaps, that God treasures up the vengeance for his children;" the latter clause and the two next verses are the answer, "He should pay him home in his own person," &c.

Ver. 21. The word חֶצֶץ hath been shewn, by Cocceius, to signify *pleno numero exeunt*, from חֶצֶץ *scrupus, calculus*; which sense best agrees with this passage.

Ver. 22. רָמִים, *sublimiores, those who are in heaven*. The argument is, that if he judges those
 N who

23 above ; * Yet one dieth in the fullness of his strength,
 24 every thing about him at ease and in tranquillity ; * His
 granges are full of milk, and his bones are drenched with
 25 marrow ; * Whilst another dieth in bitterness of soul,
 26 and hath never tasted of pleasure ; * They lie down to-
 27 gether in the dust, and the worm covereth them. * Do

who are above, he cannot want knowledge to administer justice to those who are on the earth.

Ver. 23. Cod. Reg. 29, reads
 ושליו

Ver. 24. Schultens hath shewn, that the word עֲטִינִי is best expressed by *latifundia* ; " His extensive grounds are full of cattle, whose udders are strouting out with milk." 'Tis surprizing how father Houbigant, in his note on this passage, should dare treat the learned Schultens in the manner he has done ; especially in a case where the latter is evidently in the right : he says, he hath not proved that עֲטִי in the Arabic signifies *latifundium pecorosum* ; let him only read over the extract from Gjaharius, and, if he has any modesty, blush at having thus treated a man, vastly superior in learning to himself. But 'tis no new thing (to the eternal disgrace of learned men) to observe, that few of them treat one another with common civility and good manners, but rather, as if difference in opinion, were even in indifferent matters a capital crime. I should not have mentioned this, were it not that

father Houbigant makes it a practice, throughout his commentary on this book, to treat the very learned Schultens (for so he was, though he had his foibles) in a manner no way becoming a gentleman or a scholar.

Ver. 27 to 34. This passage hath much puzzled commentators, and, I think, hath not been rightly understood ; and this hath proceeded from their not carefully attending to the several transitions, which are very abrupt in the Hebrew. Job had undoubtedly been informed, of the behaviour of his friends in their way to visit him, and their speeches had confirmed him in his opinion of them ; that though they pretended to come and comfort him, yet, in truth, they not only thought him, but had spoken of him, as a very wicked man, whom God had made a signal example of, for his wickedness and hypocrisy. This behaviour he here resents, and lets them know he was very sensible of their ill usage. The passage will be best illustrated, by marking out those several transitions which are contained in it. The

not I know your thoughts, and the wicked devices which
 28 you injuriously form against me? * Did you not say,
 Where is the house of the prince? and what is become
 29 of the tent of the habitation of the wicked? * Have you
 not enquired of the travellers on the road, and have you
 30 not approved their opinions? * That the wicked is re-
 served for the day of calamity, in the day of wrath they are

34th verse is really in conception the first, "Why then do ye idly pretend to administer consolation to me, when at the same time your speeches are mere prevarication? Do not I know your real sentiments, and the wicked charges which you have wrongfully laid on me? Did not you say, Where is the prince's house now? what is become of the habitation of the wicked?" These were the terms in which he had been informed they had spoken of him on the road. The particle הן here signifies *nonne*; so *Daniel* iii. 17. The particle כי, in the beginning of the 28th verse, also signifies *nonne*? in the same manner as in *Micah* vi. 4. *Did I not bring them up out of the land of Egypt?* כי עלתך. Also chap. xxxi. 18. of this book. "Have you not asked those questions of even the travellers on the road? and have you not approved of their opinions on it? That the wicked is reserved for the day of calamity, in the day of wrath they are brought forth." These are the opinions of the travellers in answer to the pre-

ceding questions, "Where is the house of the prince?" &c. and agree in the main with the argument of the three friends, that calamity necessarily inferred guilt. Commentators have confounded the word אָתָּה *placita*, with אֹתָּה *signa*; but it is very different, and is derived from the root יָאָה, *placuit, consentit*; and from thence the noun אָתָּה, *placitum, id cui aliquis consensit*, in the form of the nouns דַּעַה *scientia*, לֶדָה *partus*, עֲרָה *conventus*. I imagine, this being the only place where the word occurs, hath occasioned its being overlooked. תִּנְכַּרוּ, *agnovistis*; you acknowledged their truth, you, as it were, adopted them for your own. The phrase יִהְיֶה לָיוֹם certainly signifies *asservatur ad diem*; so the author uses it chap. xxxviii. 23. and the phrase לָיוֹם is so used *Prov.* xvi. 14. also xxi. 31. And Schultens, who renders it otherwise, is here so pinched, that he is forced to explain *ad diem* by *ingruente die*; an explanation which few, I believe, will approve. The verb יִבְלֶה hath given no small pain to

- 31 brought out. * Who will dare tell him his way to his face? or who will repay him what he hath done?
- 32 * Even this very man shall be carried in pomp to the sepulchre, and shall rest undisturbed beneath his tomb.
- 33 * The soft clods of the valley shall be sweet to him, and he shall draw every man after him, and of those that go
- 34 before him there shall be no number. * Why then do ye administer vain comfort to me, seeing your answers amount only to prevarication?

commentators; I think it will be best explained by *Isaiab* liii. 7. לטבח יובל, *He is led as a sheep to the slaughter.* This I take to have been the expression at length; he is led to the slaughter, and the verb singly is an abbreviation, as in chap. xviii. 15. They are brought out, as it were, to a public execution. *Who will dare tell him his way to his face? or who will repay him what he hath done?* This is Job's answer to those general maxims of the travellers; as much as if he had said, "Admit it, that he is so brought forth, who is there that will dare accuse him to his face? The fear of his power is so great, that no person will dare open his mouth against him, nor lift up his hand to hurt him." It ought to be taken notice of here, that by the Mosaic law, the trial was instantly followed by the execution, and the witnesses were first to lay violent hands on the criminal; so that there might be great reason to fear the

consequences of turning accuser of men of power, for such an one might bear their testimony down by his authority; in which case, by the same law, they would suffer the same punishment as should have been inflicted on him. That this is the meaning of the passage, is, I think, plain, from the reply of Eliphaz; for he plainly looks on it, as a challenge to descend to particulars, and immediately produces a long roll of crimes, with which he charges him home. And indeed it is probable this was Job's intention; "You have all this while dwelt on general maxims; 'tis true, I am a signal example of the divine vengeance; but who of you dare to charge me with any particular crime to my face? Even this very man, who, you say, is brought forth to be made a public example, as no one has dared to accuse him, or lift his hand against him, whenever he shall die, whether sooner or later, shall be brought out in

XXII. 1 * And Eliphaz the Temanite answered, and said,
 2 * Can a man be profitable to God, as a man of under-
 3 standing may be profitable to himself? * Is it any advan-
 tage to the Almighty that thou art righteous? Is it any
 4 gain to him that thou makest thy ways perfect? * Will
 he plead with thee because he feareth thee, will he come

in pomp to the place of burial, and shall remain undisturbed beneath his tomb." Here is plainly a play on the word יָבֵל you say, he shall be brought out to public execution, but experience shews, that he is brought out, so the Latin *effertur*, to burial with great pomp. גָּדִישׁ is here used for the *tumulus*; see note on chap. v. 6. *The soft clods of the valley shall be sweet to him.* This seems to be nearly equivalent to the *terra levis* of the Romans: "And an infinite train of people shall attend his funeral, some before, and more following the procession."

Chap. xxii. In answer to Job's challenge, in the latter part of the last chapter, Eliphaz here charges^a him home with particular facts of cruelty and oppression; to which he adds, the atrocious crime of atheism^b, and a denial or disbelief of God's providence; and this latter he assigns as the reason of Job's obstinacy, in refusing to submit and acknowledge his guilt^c. He compares his wickedness to that of the mighty oppressors of the ante-

diluvian world, to that of the inhabitants of Sodom, and the cities of the Plain; not obscurely intimating, that his end would probably be the same as theirs, unless prevented by a speedy submission, and full restitution; to^d which he therefore earnestly presses him, and endeavours to allure him, by placing full in his view, the great advantages he would probably reap from such a conduct.

Ver. 1. Cod. Reg. 29. Orat. 53. read הִתְיַמְנִי.

Ver. 2. The particle כִּי in the second clause, signifies *quo pacto*; in the same manner it is used 1 Kings xx. 7. also 2 Kings v. 7. in which places it signifies *modus quo aliquid agitur*.

Ver. 3. Schultens hath well explained the word חֶפֶץ from Prov. viii. 11. and shewn, that it signifies *cimelia, res pretiosæ*; a sense very agreeable to this passage.

Ver. 4. This refers to ver. 30 of the last chapter; "Dost thou think that God is afraid of thee, will he decline the contest with thee?"

^a Ver. 5 to 9. ^b Ver. 10 to 14. ^c Ver. 15 to 20. ^d Ver. 21 to the end.

5 with thee to judgment? * Is not thy wickedness great,
 6 are not thine iniquities without end? * For thou hast
 taken a pledge from thy brother for nought, thou hast
 7 stripped the naked of his cloathing. * Thou hast not
 given water to the faint to drink, and hast withholden
 8 thy bread from the hungry. * But as for the mighty man
 the whole land was for him, and thy particular favourite
 9 he might dwell in it. * Widows hast thou sent away
 empty, and the arms of the fatherless have been broken.
 10 * Therefore snares are round about thee, and a sudden
 11 fear terrifieth thee. * Or is it dark that thou canst not
 12 see, or doth the abundance of waters cover thee? * Is
 not God high above the heavens? yet see the summit of

Ver. 6. To strip the naked of their cloathing, seems an odd kind of expression. 'Tis an oxymoron, a figure much adapted to the genius of the eastern nations. The learned Schultens hath very judiciously observed, that the future used for the perfect tense, infers a frequency of action. This the Latins expressed by the diminutive verb; so instead of *facere* they used *facilitare*; and this is certainly the meaning here; 'tis what is expressed in English by *thou art used to do, wont to do*.

Ver. 11. I make חשך a verb, and so render it, *an vero tenebescit?* The meaning is, as he had told him in the former verse, "That snares were all around him," he asks him, "Or is it so dark that thou canst not see them?"

The path of the wicked man is here represented as covered with darkness, so that he cannot see the snares which are laid for him, but falls into them; in antithesis to which, the path of the righteous man is represented in the 28th verse, as all light, the light shall shine on thy paths.

Ver. 12. This verse is the answer he supposes Job to make, the consequences of which he draws out at large in the following verses. He takes his handle from ver. 16 of the former chapter; as appears from his casting the latter clause of it in his teeth, in the 18th verse. There is an ellipsis of the particle מ before שמים, the same ellipsis is frequent in comparisons. See Noldius, p. 570.

Ver. 13.

13 the stars how high they are. * From whence thou concludest, how should God know? can he judge through
 14 the thick darkness? * Thick clouds are a covering to him, so that he cannot see, though he walketh the circuit
 15 of the heavens. * Dost thou not keep the old path, which
 16 wicked men have trodden? * Who were cut off before
 17 their time, a flood dissolved their foundation; * Who
 said unto God, Depart from us; for what could the Al-
 18 mighty do for them? * Yet it was he that filled their
 houses with good, though the counsel of the wicked be
 19 at such a mighty distance from him. * The righteous
 saw it and were glad, the innocent laughed them to scorn.

Ver. 13. The particle ׀ in the beginning of this verse signifies *unde*; 'tis the inference drawn from the infinite distance, at which he supposes God to be removed from human affairs.

Ver. 15. The particle ה here is an abbreviation of הלא, as in 2 Kings vi. 32. Jer. xxxi. 20. Ezek. xx. 30. and many other passages. This interrogative negation implies the strongest affirmation. תשמר *servabis*; this verb is used in the same sense Prov. ii. 20. *That thou mayest keep the paths of the righteous*; and in many other places.

Ver. 16. The verb יוצק is the future in kal of the verb יצק, *dissolvit, fudit*; formed after the example of the verb יכל *potuit*, make its future יוכל.

Ver. 17. *Do for them*. The original will admit of another transla-

tion, *What could the Almighty do to them?* I have chosen the former, because it seems more agreeable to what follows, *yet it was he that filled their houses with good*.

Ver. 18. The latter clause is retorted on Job from the 16th verse of the former chapter, as an atheistical position; and from thence he takes an occasion to declaim against him, as if he denied a Providence.

Ver. 19. This plainly refers to Noah and his family, as the next to Lot and the destruction of Sodom. Those two remarkable instances of divine vengeance were usually coupled together, as may be seen 2 Pet. ii. 5th and following verses. There cannot well be desired a better commentary on this passage.

Ver. 20.

20 * The human species was scarcely re-established, when fire
 21 consumed the remainder of them. *Humble thyself, I
 pray thee, before him, and make restitution; thereby
 22 good shall come unto thee. * Receive, I pray thee, the
 law from his mouth, and lay up his decrees in thy heart.
 23 * If thou wilt return to the Almighty, thou shalt be built
 24 up; put therefore iniquity far from thy tabernacle. *And
 count the fine gold as dust, and the gold of Ophir as the
 25 stones of the brooks. * For the Almighty shall be thy
 fine gold, and thou shalt have silver in great abundance.
 26 * For then thou shalt delight thyself in the Almighty, and
 27 thou shalt lift up thy face unto God. * Thou shalt pour

Ver. 20. **אֵם לֹא נִכְחַר קִימָנוּ**.
Nondum enim resuscitatio nostra ab-
sccondita erat, Our recovery was not
yet hidden; that is, the marks of
the universal desolation by the flood
were scarcely yet worn out, by the
earth's being new peopled. The
particles אֵם and לֹא are here to be
considered not as one, but separate-
ly. The particle אֵם has the sig-
nification of quum, quando. So 1
Sam. xv. 17. Micah v. 7. and many
other places. See Noldius, p. 89.
The rendering therefore will be,
Quum non abscondita esset surrectio
nostra; quum non being equivalent
to vix enim. The noun קִימָה sig-
nifies surrectio; so Lam. iii. 63.
their sitting down and their rising
up, קִימָתָם.

Ver. 21. I take the meaning of
 the verb **הִסְכֵּן** from the Arabic root
سكن which in the eighth conju-
 gation answering to the Hebrew

hiphil, is **اسْتَكْبَنَ** signifying *hu-*
miliavit se, submisit se. The verb
שָׁלַם is the word used every where
 for *discharging what is due*; by
 complying with those two articles,
 he might expect a good increase.
 The word **תְּבוּאָה** is a substantive,
 and is used to express *the harvest*.

Ver. 23. I read **וּתְרַקֶּיָּה** *amove*
igitur. The Vulgate reads in this
 manner, *et longe facies.*

Ver. 24. Grotius and Codurcus
 have given a right exposition of this
 passage, "Value not the gold more
 than dust, nor the gold of Ophir
 than the stones of the torrent." He
 here taxes Job with having received
 bribes, but advises him to make
 restitution to those wronged;
 "Don't mind gold any more than
 the dust, let not the love of that
 hinder thee."

Ver. 27. *Thou shalt pay thy*
vows. The expression is analogous
 to

forth thy soul to him in prayer, and he shall hear thee ;
 28 thou shalt also pay thy vows. * Thou shalt moreover
 make a decree, and it shall be established for thee, and the
 29 light shall shine upon thy ways. * Though they be in
 low estate, if thou speakest exaltation ; even he that could
 30 scarcely hold up his head shall triumph. * He shall
 escape who is by no means innocent, but he shall be de-
 livered by the cleanness of thy hands.

XXIII. 1 * And Job answered, and said,

to that in the Latin, *damnabere voti*.

Ver. 29. I make נָוָה a noun, *exaltatio* ; 'tis an Hebraism, much the same as we say in English, speaking peace, so speaking exaltation is decreeing it.

Ver. 30. I read with R. Sol. Iarchi אִי־נָקִי, *nequaquam innocens*. I think this may have some allusion to the case of Lot, who was preserved for the righteousness of Abraham, *Gen. xix. 29.* but is more particularly applicable to the case of the three friends, and is an anticipation of what was to befall them in the catastrophe of the poem ; and the author, with singular elegance, puts this in the mouth of the principal of the three friends, and makes him, though ignorantly, pronounce his own sentence ; for the same reason, with extreme propriety, in the end of the poem, God selects Eliphaz from the rest, as the person who was to have the

mortification to carry the message, in behalf of himself and his companions, to Job, and to beg him to be their mediator with God. The MS. Jesus Coll. Oxford, reads מֵלֶט אִי־נָקִי וְאִי־מֵלֶט בְּבוֹר כַּפִּיךָ.

Chap. xxiii, and xxiv. Job, finding the ill treatment he had received from his friends no way abated, notwithstanding his repeated protestations of his innocence, he sets seriously about attacking their general principle^a. But first of all, he endeavours to obviate the charge of Eliphaz, as to a denial or disbelief of God's Providence. To this he answers, that so far from his not believing, that he was under the inspection of God, there was nothing he more lamented, than that he was excluded from his presence. That he wanted above all things to be admitted to make his defence before him ; that he was thoroughly conscious of his own innocence, and on that foot

^a Chap. xxiii. ver. 3 to 11.

2 * Still must my moaning be rebellious obstinacy? his
 3 hand is heavier than my groaning. * Would to God I
 knew where I might find him; I would come even to his
 4 tribunal. * I would set my cause in order before him, and
 5 I would fill my mouth with arguments. * I should know

was desirous to leave the issue of his cause; but his misfortune was, he could not bring his cause to an hearing^b; that his case was very far from being singular, for many other dispensations of God's providence were equally difficult to be accounted for, at least by human understanding; and this it was which filled him with the greater apprehensions. That he wished God^c would in his providence make a more visible distinction, between the righteous and the wicked, in this world, that good men might not fall into such mistakes, in censuring suffering innocence^d. And whereas Eliphaz had compared him to the men of violence and oppression in the antediluvian world, and to the men of Sodom, and the cities of the Plain; he draws out a long list of the crimes of those persons, which had justly drawn down the divine vengeance, placing it, as it were, in contrast to his own character, which he had before drawn chap. xxiii. 11 to 13. and thereby shewing the defect in the comparison, and, as it were,

defying them to convict him of any of them^e. He concludes with shewing what, according to their principles, ought to be the general course of Providence, with regard to wicked men^f; which, however, was notoriously not the case, and since it was not, it was plain that he had proved his point, and the falsity of their general maxim was apparent; and their censure of him, merely from his sufferings, was a behaviour by no means justifiable.

Chap. xxiii. ver. 2. I read here, with the Seventy, the Syriac and Arabic versions, *ידו manus ejus*. Cod. Orat. 56, reads *שיח*; and Cod. Orat. 42, by a circle over the word, notes that the *י* is wanting.

Ver. 3. *תכונתו*. The meaning of this word, according to Buxtorf, is *basis, solium quod paratum est in basi firma*; he means the usual place for the administration of justice.

Ver. 5. The particle *לי* here signifies *contra me*. So Psalm xli. 6. *אויבי יאמרו רע לי*, *Mine enemies have spoken evil against me*. Psalm

^b Ver. 14 to the end.
^f Ver. 25.

^c Chap. xxiv. ver. 1.

^d Ver. 2 to 18.

^e Ver. 19 to 24.

the words which he would answer me, I should under-
 6 stand what he had to say against me. * Would he con-
 tend with me in the greatness of his strength? No; but
 7 he would put it on my side. * There the upright might
 plead with him, and I should be acquitted for ever from
 8 my accusation. * Behold I go forward, and he is not
 9 there; backward also, but I perceive him not. * On
 the left hand towards his brightness, but I behold him
 not; he hideth himself on the right hand, and I see him
 10 not. * But he knoweth my path, he hath tried me; I
 11 shall come forth as gold. * My foot hath trodden in his
 steps, I have kept his way, and have not turned aside
 12 * From the commandments of his lips, neither have I
 swerved from his statutes; I have treasured up the decrees
 13 of his mouth. * But he is in one mind, and who can turn
 him? whatsoever his soul desireth even that he doth.

lxxi. 10. *כי אמרו אויבי לי*, *For mine enemies have spoken against me.* The sense here is, "I should know the nature of my accusation."

Ver. 6. *בי* is *pro me*; in the same manner as *Gen. xxx. 33.* Jacob says, *And my righteousness shall bear testimony on my behalf*, *וצידקתי ענתה בי*.

Ver. 7. I should chuse to read *אֶפְלָטָה לְנֶצַח מִשְׁפָּטִי*, *et evaderem in purum putum a iudicio meo.* The noun *שֹׁפֵט* with *cholem simplex*, or *שְׁפֹט*, hath the signification of *iudicium, supplicium.* So *2 Chron. xx. 9. Ezek. xxiii. 10.* I chuse to make the particle *ב* a preposition;

I think the construction is thereby rendered clearer. I take the phrase to answer to *αφεθηναι τετρακλημα* in Greek.

Ver. 9. I read *בְּעֶשְׂתוֹ* *versus splendorem ejus.* This makes a better sense, and is a proper antithesis to his hiding himself, in the latter part of the verse.

Ver. 11, 12. The division of the book into verses, hath here also puzzled commentators, and obscured the sense. I read in the 12th verse *מִחֻקֵּי* *from his statutes.* The author had certainly here in view to imitate the *cxixth Psalm.*

- 14 * Therefore he will bring to perfection that which he hath
decreed concerning me, and many things like these are
15 with him. * Wherefore I am terrified at his presence ;
16 when I reflect, I am in dread of him. * For God causeth
my heart to melt, and the Almighty hath put me in a
17 consternation ; * Because I am not cut off by the dark-
ness, and he covereth the thick darkness from my sight.
XXIV. 1 * Why are not stated seasons set apart by the Almighty,
2 and why do not those who know him see his days ? * Men
remove landmarks, they take away by violence the flock,
3 and him that feedeth it. * They drive away the ass of
of the orphan, they take the widow's cow for a pledge.
4 * They pervert justice in the cause of the poor, the meek

Ver. 14. חֲקִי *statutum meum*, i. e. *quod statutum est de me*, a common Hebraism ; this is an inference from the former verse.

Ver. 17. The word *darkness* is used here, as it frequently is elsewhere, to denote calamity, and the *thick darkness* to express death. For the former, see the note on chap. xx. 26. for the latter, chap. x. 21, 22. Here is plainly a play on the words מִפְּנֵי and מִפְּנֵי; in early times those little ornaments of poetry were much esteemed. The meaning is, he was to the last degree amazed, how he was able to support such a load of calamity, and that it did not put an end to his life ; he dreaded further misery, for which he doubted he was reserved.

Chap. xxiv. ver. 1. The words

עֵתִים and יָמֵי are judicial terms, the former expresses seasons set apart for the public administration of justice ; the latter seems rather to denote the time of such judgment being put in execution. The verb צָפַן in its primary signification is *seposuit*, and the sense of *occultavit*, *recondidit*, is but a secondary one.

Ver. 2. וִירְעוּ. The Seventy render it σὺν ποιμένι, *with the shepherd* ; this manner of using the future tense for the participle is frequent enough, and sometimes the perfect tense is so used ; and particularly in the 19th verse of this chapter ; and is in truth only an ellipsis of the pronoun אֲשֶׁר *who*.

Ver. 4. The former clause of this verse will be best explained by two passages in the prophet *Amos*, chap.

5 of the land hide themselves with one consent. * See! like
 the wild asses in the desert, they go forth to their labour;
 they are up with the dawn for bare food, the common
 6 must find him meat for his children. * They mow down
 his corn in the field, they gather in the vintage of the
 7 wicked. * They lie naked all night for want of clothing,
 8 and there is no covering from the cold. * They are wet
 with the storms of the mountains, they embrace the rock
 9 for want of shelter: * The orphan is torn by violence
 from the breast, the garments of the poor are taken for a

chap. ii. 7. ודרך עניים יטו, *And they pervert the cause of the poor.*
 And chap. v. 12. ואביונים בשער הטו, *And they turn aside the poor in the gate from their right.* The gate was the place of the administration of justice. The same consequence is there expressed, though in other terms; "Therefore the prudent will keep silence in such a time, for it is an evil time." Two MSS. of the Oratory, and one of the king's, read אביונים.

Ver. 5. This and the following verses, to the 11th, describe the extreme misery of the poor people, under those oppressors; "They go out before day in droves (like the wild asses in the desert) to their labour, and that for bare food only; for as for their families, they must live on berries, roots, nay, even on the very grass which grows on the commons. They must lie in the open air, with neither covering to keep them warm, nor hut

over their heads to keep them dry; they must cling close to the rock to shelter them from storms, their children are torn from the breast to be sold into slavery, their garments are taken away by way of pledge, so that for want of them they are obliged to go naked." The detaining the garments of the poor when pledged, was a grievous crime by the Mosaic law; see *Exod. xxii. 26, 27*. "They are ready to starve in the fulness of harvest, obliged to work in the vineyards during all the scorching heat of noon." The word שורות signifies, as Schultens hath shewn, *series perculatas vitium*. "Though they are treading the wine vats, they are ready to die for thirst." A misery the more exquisite, as it was heightened by the immediate presence of what would relieve them; "but they dare not stretch forth their hands to take it."

Ver. 12.

10 pledge. * They go about naked because they have no
 clothing, and those who are starving for hunger carry the
 11 sheaves. * They work during the noontide heat in their
 12 vineyards, they tread the vine vats but are athirst. * In
 the city the dying groan, and the soul of the wounded
 13 crieth aloud, yet God maketh no distinction. * Such as
 these were those who were tumbled headlong from the
 light; they knew not the ways thereof, neither did they
 14 abide in its paths. * In broad daylight the murderer
 would arise, and slay the poor and the defenceless; and
 15 in the night he would be as the thief. * The eye also of
 the adulterer watched for the twilight, saying, No eye

Ver. 12. So far the oppressions of the country; now follow those of the city, where the face of things is still worse; nothing to be heard but the groans of the dying, and the cries of the wounded. I derive the noun תפלה from the root פלה *separavit*, which in hiphil will signify *discrimen fecit*; thence the noun תפלה with ת *beemanticum*, *discrimen*, *a distinction*, or *difference*.

Ver. 13. I read במרד־אור *inter ejēctos a lumine*; making it the participle of the perfect tense in hophal, from the root ירד *descendit*. I take this to allude to the people before the flood, whose violence and oppression are recorded in several parts of the sacred writings. The MS. Oxford. Laud. A. 162. reads here במורד, extremely favourable to the reading I contend

for. So do likewise the MSS. Oxford. Selden. Archiv. A. 65. and Marshal, N° 1. The MS. Oxford. Bodley. Archiv. A. 97. read the same, but it is struck through by a later hand. The Jesus Coll. MS. reads כמרד.

Ver. 14. Schultens hath shewn, from Micah vii. 9. that לאור ought to be rendered, *in broad daylight*. The two verbs יקום יקטל naturally run one into the other, by a common Hebraism, *he rose, he slew*; that is, *he rose to slay*.

Ver. 15. I think there may have been a dislocation of this verse, and that it may more properly come in after the 13th verse; in which case the particle ו must be rendered *for*, and the version will run thus, "Neither did they abide in its paths; For the eye of the adulterer would watch for the twilight, saying,

16 shall see me ; and he put a mask on his face. * He dug
 through houses in the dark, they kept themselves conceal-
 17 ed in the day time, they knew not the light. * Surely
 the morning was to him altogether the shadow of death,
 because he saw before his eyes, the terrors of the shadow
 18 of death. * He was scared at the sight of the waters, their

ing, No eye shall see me, and he would put a mask on his face. In broad daylight the murderer would arise, and slay the poor and the defenceless ; and in the night he would be as the thief, digging through houses in the dark," &c.

Ver. 16. This verse refers to the thief, or housebreaker, mentioned in the 14th verse ; so that the 15th verse must stand in a parenthesis, in the same manner as the 9th verse.

Ver. 17. The verb יָכִיר is plainly here the future in hiphil, used in the same manner as in chap. iv. 16. and signifies *cognovit* ; there is therefore no necessity to have recourse to a Chaldaism, as father Houbigant does, and thereby obscures the sense. In this and the next verse, is a fine description of the terror and perplexity of the inhabitants of the old world, at the approach of the waters of the deluge, " They run to and fro, neglect the only apparent method of saving themselves, they cannot find the way to the high grounds, till their retreat is absolutely cut off, and they are destroyed.

Ver. 18. The verb קָלַל signifies

conturbatus fuit, from the root קָלַל.

The same root in Arabic كَلَّ in the fourth conjugation, hath the same signification, *corripuit eum tremor*. I read in the latter clause בְּרַמִּים *versus excelsa*. The only hopes of escaping, was to fly to the high grounds ; but they were in such confusion, they could not find the way. Some strokes in this description seem to glance at the destruction of Sodom ; perhaps both are in some measure aimed at. The argument from the 13th verse onwards, is, That as the great oppressors before the flood, were at once made a signal example of the divine vengeance, so ought (at least according to the principles of the friends) all impious men to be, and to receive their punishment in this world, in the sight of all men ; but as notoriously this was not the case, therefore their inference of his being a bad man from his sufferings, could have no foundation. I am in many parts of this chapter much indebted to my learned friend Mr. Mudge, for his very judicious observations.

Ver. 24.

portion was destroyed from the earth, he could not see the
 19 way that led to the high hills. * Drought and heat con-
 sume the snow waters, so should the grave swallow up sin-
 20 ners. * The womb should forget him, his vigour should
 be corruption; he should be no more remembered, and
 iniquity should be split in pieces like a block of wood.
 21 * He should have for his partner a barren woman, who
 could bear no children, or a widow with whom he should
 22 be able to do no good. * Though he drew together
 the mighty for his support, yet should he be in perpetual
 23 alarms, he should scarcely think his life in safety. * Though
 he should imagine himself to be in security, and should
 24 rely on it; yet should his eyes be on their ways. * His
 exaltation should be but for a short time, and he should be
 no more; yea, they should be brought low, they should
 be mowed down like the green fodder, or they should be
 25 cropt off like the tops of the ears of corn. * But since this
 is by no means the case at present, who is able to make me
 a liar, or will shew that my speech is of no worth?
 XXV. 1 * And Bildad the Shuhite answered, and said,

Ver. 24. ככל. This word I explain from the root כס signifying *pabulum virens, herba*. The verb קפץ is well explained by Schultens, from the Arabic قفن signifying *salivit, jecit moribundus cum jactatione pedum*; well expressed in the Greek by the word σφάδασμα. The comparison is, between a man that is struck dead suddenly, and falling, his mortal convulsions make him throw about his legs and feet; and the grass,

which as it is mowing, the lower part is cast upwards.

Ver. 25. The Vulgate renders this, *Quod si non est ita*, which comes pretty near the sense. The Jesus Coll. MS. reads אֵיכָא.

Chap. xxv. Bildad, unable to deny the truth of Job's assertions, but at the same time unwilling to give up the argument^a, shelters himself behind the acknowledged attributes of God, power, justice, and purity. He had no notion

^a Ver. 2 to 5.

that

2 * Dominion and terror are his attendants, while he di-
 3 stributeth perfect justice from the height of his exalta-
 4 tion. * Is there any number to his troops? and who is
 5 there whom his brightness doth not surpass? * How
 then can man be justified before God? or how can he be
 clean that is born of a woman? * Look even to the moon,

that affliction could mean any thing but punishment. As therefore God was confessedly infinite in justice and power, all his dispensations must be conformable to those his attributes^b. In order then to vindicate Providence, since he cannot convict Job of any crime, he throws the infirmities of human nature into the scale, and thinks he has thereby sufficiently answered all Job's arguments. His sentiments are extremely good and pious, but unfortunately they are but little to the purpose, since he is now reduced to advance what Job had never disputed.

Ver. 1. Cod. Orat. 53, reads השוחי.

Ver. 2. I read ממשל, the present reading is manifestly erroneous. In the latter clause I read שלום, so that the literal rendering is, *dum retributionem perficit ab excelsis suis*. This sense the noun שלום hath Hosea ix. 7. באו ימי השלום, *The days of retribution are coming*. Micah vii. 3. שר שואל והשפט בשלום, *The prince, nay the*

judge demandeth a reward. Psalm xci. 8. ושלמת רשעים תראה, *And thou shalt see the recompence of the wicked*.

Ver. 3. Schultens hath justly expressed קום על by *ascendere supra*. I think the word אור ought to be rendered *the sun*; and that the argument will be, "If nothing can be compared to the sun for brightness, which is only his creature, but a faint ray of his light, how much less may it be compared to the ineffable brightness of God himself."

Ver. 4. The particle ומה in the beginning of this verse, signifies *quomodo igitur*.

Ver. 5. The verb יאהיל, which hath so much puzzled commentators, is certainly derived from the root הלל, which in hiphil signifies *splenduit*; and hath only this unusual in it, that it is written with all its original vowels; whereas, according to the Massoretical pointing, it should have been wrote יהל, the kametz supplying the place of the א, as the tzere doth of the י.

^b Ver. 6.

and it shineth not; nay, the stars are not pure in his
 6 fight. * How much less mortal man who is corruption,
 or the son of man who is but a worm?

XXVI. 1 * And Job answered, and said,

2 * Whom hast thou been helping, him who hath no
 power? for whom hast thou gotten a victory, the arm

This, among a vast number of other instances, where the original vowels have escaped the persecution of those doctors, may serve to shew, that the language was not originally in such condition as it appears at present.

Ver. 6. I think the Seventy have rightly rendered the word רמה by *σάπια*, *putredo*, *corruption*; which sense it likewise retains in the Arabic language, *المصاة* signifying *res putris*, *quicquid cariosum*.

Chap. xxvi. Job, finding his friends quite driven from their strong hold, and reduced to give up the argument^a, now begins to triumph^b. He tells them, if the business were to celebrate the power and wisdom of the Almighty, he could give as many shining instances of it as they could pretend to, 'twas a task he could undertake with pleasure; but at the same time intimates, that their behaviour was mean, after so great a parade of wisdom as they had exhibited, to shelter themselves at last behind the power of God, rather than ge-

nerously give up an argument they were not able to maintain; and acquit him of a suspicion, they were not capable of supporting by a conviction.

Ver. 2. מה-עזרת. The Seventy render this, *And I am satisfied rightly*, *καὶ ὀρθῶς ἐκρίναμι*; but then it hath been generally imagined, that they read מי; but I think there are examples to be found, where מה is used in the same manner, interrogatively, as to the person, and not the thing; as *Ecclesiastes* ii. 12. מה האדם שיבוא אחרי המלך, *Who is the man that can come after the king?* The public version indeed supposes an ellipsis of the verb *shall do*, but I think it is not needful; the rendering it as above is literal, and makes a compleat sense. Again *Zech.* i. 9. ואמר מה-אלה, *And I said, Who are these?* In the same manner the word is used chap. xxi. 15. of this book, מה שרי, *Who is the Almighty?* I suppose more instances might be found to justify the construction, though I think these are sufficient.

^a Ver. 2, 3.

^b Ver. 4 to the end.

3 which hath no strength? * Whom hast thou been giving counsel to, him who hath no wisdom? verily thou
4 hast been teaching learning to the master. * Concerning whom hast thou been uttering speeches, and whose breath
5 is it which cometh forth from thee? * The mighty men of old were destroyed beneath the waters, as well as their

Ver. 3. The particle ו signifies *profecto*, *sane*; so *Judges* i. 12. ונתתי לו את עכסה בתי לאשה, *profecto dabo ei Achsam filiam meam in uxorem*. *Isaiah* xlv. 8. ואין צור בל-ידעתי, *certe non est rupes, nequaquam novi*. The latter part of the verse is literally rendered; it was, I suppose, a proverbial expression.

Ver. 4. The particle את here signifies *de*, as in *1 Sam.* xxi. 2. *1 Sam.* xii. 7.

Ver. 5. The *rephaim*; a word frequently used to denote the mighty men of old, the men of renown, the great oppressors of the antediluvian world. It is used likewise to express mighty monarchs; and particularly the kings of Babylon are thus named, *Isaiah* xxvi. 19. That they are sometimes (though, I think, not in more than one or two places) used synonymously with מתי may be true, but even there, I think, a more natural construction of the words offers itself; particularly in *Psalms* lxxxviii. 11. the strongest passage in Scripture; which, I think, might be better rendered thus, "Wilt thou work

wonders among the dead? should the rephaim arise, would they praise thee?" The passage *Isaiah* xiv. 9. is highly figurative, where the grave is made to be in an uproar, at the descent of the king of Babylon, and the rephaim rouse themselves up to meet him; but here we have an explanation who those rephaim were, the chief ones of the earth, the kings of the nations; and every one must see, this cannot be interpreted in a literal sense. The passages in the *Proverbs* are still less liable to this interpretation; the rephaim there are plainly the men of violence, the ruffians employed by the harlot, to rob, and perhaps murder, those whom she had seduced to enter her house; and are so denominated, because rephaim was in early times a term, by which men of violence and cruelty were distinguished. The verb יחוללו is the future tense in pyhal of the verb חלל, *occidere*, to slay or destroy. This verb also, preserving its vowel, the vau cholem hath caused commentators to err, and to suppose it formed from the root חול, *doluit*; but in that case it

6 neighbours. * At his presence the grave yawned dread-
 7 fully wide, there was no covering from destruction. * He
 stretched forth the north over the empty place, he hung
 8 the earth on its centre. * He bound up the waters in his
 thick clouds, and the cloud beneath them is not rent asun-
 9 der. * He covered the place of his immediate presence,
 10 spreading his cloud over it. * He hath set bounds to the
 11 waters, as long as light and darkness shall endure. * The
 pillars of heaven trembled, and were astonished at his
 12 chiding. * By his might he divided the sea, and by his
 13 understanding he smote Ægypt. * By his breath the hea-
 vens became serene, his hand wounded the bar serpent.

would have been יְהוֹלִלּוּ, and not יְהוֹלְלוּ, but the vowel is preserved, and nothing more. The particle כַּתְּחַת signifies *infra*; so *Gen.* i. 7. *Exodus* xxx. 4. *Deut.* iv. 18. See Noldius, p. 650. וּשְׁבִנֵיהֶם, as well as their neighbours. This construction of the particle ו may be seen 1 *Sam.* xii. 15. 2 *Sam.* xv. 34. See Noldius, p. 305.

Ver. 9. I make the word כָּסָה a verb, the perfect tense in pihel, *operuit*. מֵאֵחוּז פָּנָיו, *continentem faciem ejus, the place of his presence*; 'tis the participle present in pihel, and there is an ellipsis of the word מְקוֹם *locum*. One of the MSS. of the Oratory reads בָּסָה.

Ver. 10. Literally, *He hath described a circle on the face of the waters*. A parallel passage to this is *Prov.* viii. 27. בַּחֹק חוּג עָלֵי פָנָיו תְּהוֹם, *Quum describeret circulum*

super faciem abyssi.

Ver. 11. This is a noble description of the great miracle, of the passage of the Israelites over, and the destruction of Pharaoh and the Ægyptians in the Red Sea. Parallel passages are *Psalms* xviii. 16. also cvi. 9.

Ver. 12. Some of the MSS. read with the Massora וּבְתִכְוֹנָתוֹ. A parallel passage to the former part of this verse, is *Isaiab* li. 15. The word רָהַב in the latter clause signifies *Ægypt*. See the note on chap. ix. 13. Parallel passages are *Psalms* lxxiv. 13, 14. *Psalms* lxxxix. 11. *Isaiab* li. 9.

Ver. 13. *The bar serpent*. This is Pharaoh, called by the same name *Isaiab* xxvii. 1. from the crocodile, who never coils himself like other serpents, but is always extended like a bar.

Ver. 14.

14 * Lo ! these are but the outlines of his paths, yet what a series of noble acts have we heard of him ; but the thunder of his mightiness who can even bear the contemplation of ?

XXVII. 1 * And Job continued to take up his parable, and said,
2 * As God liveth who hath respited my judgment ; nay, as the Almighty liveth who hath embittered my soul ;

Ver. 14. I take the sense of the word שָׁמַיִם from Schultens. See the note on chap. iv. 12.

Chap. xxvii. Commentators having much differed concerning the argument of Job in this chapter, and some supposing him to argue diametrically opposite to his sentiments, and making him adopt the reasoning of the three friends ; others supposing the whole an irony, it may not be amiss to consider it at large ; and I think the argument will stand thus : Job having refuted thoroughly in the former part of the book, the principle on which the friends had argued, and having silenced them, he now in this chapter undertakes to prove to them, on their own principles, that their reasoning was false ; and having first declared his purpose, to maintain his innocence, he then desires them to consider, how, on their own principles, they could suppose him an hypocrite ; for as he was cut off, as he had abandoned all hopes of life, what could be his hope, what end would it answer to play the

hypocrite ? a part which could not deceive the all-seeing eye of God ; and what reliance could such an one have on the Almighty ? could he have the face to call upon him in the time of calamity ? his own conscience must tell him it would be in vain ; but to put the matter out of all dispute, I will, says he, prove to you, by irrefragable arguments (at least to you, for they are your own) that it must be, in my condition, to the last degree foolish to play the hypocrite ; for all I could propose to gain by it, is the long catalogue of misery which I shall run over : this you must allow to be true, for you yourselves tell me you have seen it ; referring to chap. iv. 8. also xv. 17. also xx. 4. why then will you trifle in this most egregious manner ?

Ver. 2. The verb הָסִיר signifies *recedere fecit* ; it seems to have been a judicial term, for suspending the immediate decision of a cause, or execution of a sentence. See *Zeph. iii. 15.* where the same phrase

3 * Verily as long as I have life in me, and the breath of
 4 God is in my nostrils ; * My lips shall not speak per-
 versity, neither shall my tongue whisper prevarication.
 5 * God forbid that I should declare you righteous ! till I
 6 expire I will not remove mine integrity from me. * I
 have fortified myself in my righteousness, and I will not
 give up my post ; my heart shall not reproach me as long
 7 as I live. * May mine enemy be as the impious man,
 8 and he that riseth up against me as the wicked. * For
 what can be the hope of the hypocrite when he is cut off,
 9 when God depriveth him of his life ? * Will God hear
 10 his cry, when calamity cometh upon him ? * Could he
 delight himself in the Almighty, could he call upon God

phrase is used. The learned Schul-
 tens thinks it to be clear, from the
 speech of Elihu, chap. xxxiv. that
 this ought to be rendered *abstulit*
judicium meum ; but he seems not
 to remember, that in the xlii^d chap-
 ter, the Almighty declares, that
 Job had said of him the thing
 which was right ; it is evident,
 therefore, that Elihu mistook his
 meaning, and that the word *הסיר*
 is to be taken in a good sense, and
 not in that of perversion of justice.
 He thinks rightly, that Job seems
 here to have had some extraordi-
 nary inspiration ; but it seems to
 have been some presage, some glim-
 mering of light, giving him, as it
 were, a glimpse of his future hap-
 piness, and of the decision of the
 cause in his favour. And this seems

to have been the case from the xixth
 chapter, since, from thence for-
 ward, he leaves off that fretful im-
 patience, and calling out for death,
 of which there was so great plenty
 in the former part of the poem.

Ver. 8. *יִבְצֵעַ*. This is the future
 tense in niph'al of the root *בִּצַּע*,
 which, in its primary signification,
 is *abscidit*, that of *lucrum fecit* be-
 ing only a secondary one. The
 whole argument requires its being
 thus rendered ; for it is this very
 circumstance, which would have
 made it so very inconsistent in Job
 to play the hypocrite, he was dy-
 ing, and could not hope for the
 least advantage from it.

Ver. 10. The particle *אֵין* is in-
 terrogative, but carries in it the
 strongest negation.

Ver. 11.

11 at all seasons? * I will teach you by the hand of God,
 12 that which is with the Almighty will I not conceal. * Be-
 hold, you have all of you seen it, why then are you after
 13 this manner so monstrously trifling? * This is the por-
 tion which the impious man hath to expect from God,
 and the inheritance which oppressors have to receive from
 14 the Almighty. * If his sons are multiplied, the sword is
 their portion, and his offspring shall not be satisfied with
 15 bread. * Those that remain of him shall rot unburied,
 16 and his widows shall make no lamentation. * Though
 he heap up silver like dust, and provide raiment like the
 17 clay. * He may provide it, but the righteous shall put
 18 it on, and the innocent shall divide the silver. * He build-
 eth his house like the moth, as a booth which the keeper
 19 of a vineyard maketh. * He may lie down rich, but it
 is the last time, and in the twinkling of an eye he shall be

Ver. 11. *By the hand of God*; that is, by such arguments as are irresistible; by the arguments which you have all along dignified with that title; referring to chap. xviii. 21. and xx. 29.

Ver. 14. This seems to allude strongly to the particular case of Ahab, whose seventy sons were slain by the command of Jehu. See 2 Kings x.

Ver. 15. *Shall rot unburied*. The learned Schultens hath, I think, given the true meaning of this passage; rendering it, *mortem ipsam habebunt pro sepultura*; that is, they shall be reduced to so great a degree of misery, that where they

die, there they shall rot, and no person shall bury them; 'tis put in antithesis to the costly monuments of the rich.

Ver. 16. A parallel passage is Zech. ix. 3.

Ver. 18. *The keeper*. Here is an ellipsis of **כִּנֹּר** *a vineyard*. Those were little huts or arbours, made by the keepers to watch in by night, to prevent the vineyard from being plundered; a practice still continued in the wine countries.

Ver. 19. I think Mr. Mudge is quite right, in understanding **יֹסֵף** to be the same as **יֹסֵף**, *he shall never do it again*; the latter part of the verse fully justifies it. It describes

20 no more. * Terrors shall overtake him like a deluge of waters, a whirlwind shall snatch him away in the night.
 21 * The east wind shall carry him away and he shall be
 22 gone, it shall tumble him headlong from his place. * It shall also pelt him sorely, and not spare; he would fain
 23 fly out of its reach. * It shall clap its hands at him, it shall hiss at him from its place.

XXVIII.1 * Verily there is a washing place for the silver, and a

scribes the case of a tyrant, who lies down to rest in quiet, but those who conspire against him come upon him while he is sleeping; he openeth his eyes, but it is but for a moment, to see his own destruction. The MSS. as father Houbigant informs us, note this word with a circle, as a mark that it is wrongly transcribed.

Ver. 20. A parallel passage is *Prov. x. 25.* כַּעֲבוֹר סוּפָה וְאֵין רֶשַׁע, *Quum transferit turbo, tum non amplius est improbus.*

Ver. 22. *Fugiens fugeret, he would fly in good earnest.* The poet here makes the storm a person, who carries away, tumbles headlong the wicked man; claps its hands at him, and hisses him off the stage. It seems to glance at Pharaoh, and the destruction of him and his army in the Red Sea. See *Exodus xiv. 21.* Some MSS. read here יִחַם and בָּרָה.

Chap. xxviii. Job, having confuted the three friends on their own principles, in the former chapter,

here falls into a kind of soliloquy, on the difficulty of attaining true wisdom; the friends had been laying claim to it, from their great age, from the knowledge of ancient tradition; see chap. v. 27. chap. viii. 8, 9. chap. xv. 9, 10. chap. xx. 4. but he had shewn them the futility of their conclusions; where then is wisdom to be found? becomes the question; which he determines not to be attainable by human capacity, without a revelation from God: the several arts of cleansing the silver, refining gold, making iron and brass from the ore, the art of mining itself, the secrets of husbandry, all were attainable by human abilities; but the comprehension of the divine providence, that was hidden from man; God had furnished him with a sufficient guide to walk by: *The fear of the Lord, that is wisdom, and to depart from evil is understanding*; all other speculations, and attempts to attain wisdom, would be vain and fruitless.

Ver. 1.

2 place for the gold where they refine it. * Iron is taken
out of the earth, and stone, when it is melted, becometh
3 brass. * He maketh a league with darkness and all de-
struction, who searcheth out the stones of darkness and
4 the shadow of death. * The torrent bursteth forth from
the spring head, the streams which are diverted from the
river, are drained off by the husbandman into lesser rivu-

Ver. 1. The word מוֹצֵא signifies *lavacrum*, the place where the silver ore is washed from the sand and earth which is mixed with it. This sense the word מוֹצֵא still retains in the Syriac, *defæcavit*. The root מוֹצֵא medio vau in the Arabic, hath also the signification of *lavit, mundavit*. They who translate this *a vein*, are obliged to justify it by a circumlocution, of which, I apprehend, there is no necessity. The whole passage relates to the manner of the extraction of the several metals from the ore. In the end of the verse there is an ellipsis of the particle אֵי *where*.

Ver. 3. The word קֵץ signifies here *fædus*; the root קֵץ still retains the same signification in the Syriac. This is a description of the dreadful life of the miner, who descends into the bowels of the earth in search of the ore, called here, with great elegance, *the stones of darkness and the shadow of death*. The word תְּכֵלֶת signifies *perditio*, as well as *perfectio*; 'tis properly the consum-

mation, whether by improvement or destruction.

Ver. 4. I take the sense of the word גַּר from the Arabic root جَرَّ *fluxit*; thence the noun جَرٌّ *fluxus aquarum*. Aben Ezra has derived it from the root נָגַר in the Hebrew, *fluxit, defluxit*; but as no noun exists of this form, from that root, I have rather chosen to take it from the Arabic. The middle clause is nearly literally rendered; for I read here הַנְּכַשְׁתִּים, from the Arabic root كَشَحَ *divertit*; and used with the preposition מִן: 'tis well expressed in French, by *faire des saignées*. I take the Syriac sense of the word רִגְלִי, *torrens, fluvius, flumen*. This alludes to the practice in the warm climates, of diverting the streams of rivers by the husbandmen, for the watering their lands; by which means many rivers, after running a great way in large beds, are by degrees drawn off, and at last quite lost. The verb דָּלוּ was the proper expression; for this diverting the
Q streams

5 lets, they come to nothing. * The earth by means
thereof produceth bread, though beneath it be turned up,
6 as it were, fire. * Its rocks are the place of the sapphire,
7 and in it are masses of gold. * As for his path, the eagle
knoweth it not, the eye of the hawk hath not pierced it.
8 * The wild beasts have not trodden it, the black lion hath
9 not marched over it. * He stretcheth forth his hand to
the flinty rock, he overturneth mountains from their roots.
10 * He cleaveth the rocks for the streams of water, nay, his
11 eye seeth every precious thing. * He stoppeth the course
of the rivers, he bringeth forth the hidden things to light.
12 * But as for wisdom, where can it be found, and where-

streams of waters, as may be seen
Isaiab xix. 6. I take the sense of
the word נָעוּ from נָעַע זָעַע, *debilis*,
flaccidus, *languidus*, in the Arabic.

Ver. 5. מִמֶּנָּה *ex ea*, refers to the
streams of water spoken of in the
former verse. The latter part of
the verse refers to the bituminous
sulphureous countries in the East;
such as Babylonia and its neighbour-
hood, the vale of Siddim; the sub-
version of which produced the de-
struction of Sodom and Gomorrah.

Ver. 6. One MS. of the Oratory
reads עֲפָרוֹת.

Ver. 7. This, as well as the fol-
lowing verses, refers to the Al-
mighty. The construction is the
same as נָחִיבוּ לֹא-יֵדַע עֵיט, *semitam*
ejus non cognovit aquila; from עֵיט
is derived the Greek αἰετῶν, as Bo-

chart hath well observed. I read
in the latter clause שִׁזְפָּתוֹ, *aspexit*
eam, scil. *semitam ejus*; preserv-
ing the same construction as in
יֵדַע.

Ver. 8. בְּנֵי-שָׁחִין *fili savitiae*,
the sons of cruelty and rapine.

Ver. 10. A similar passage is in
Psalms lxxviii. 18. and it undoubt-
edly alludes to the giving drink to
the Israelites, out of the rock in the
Wilderness.

Ver. 11. This probably alludes
to the miraculous passage of the
children of Israel dryshod over Jor-
dan, the course of whose current
was stopped, and the waters stood
on an heap. See *Joshua* iii. where
this is related at large.

Ver. 12. The particle אֵינָהּ here
signifies *ubinam*; 'tis somewhat
more than barely *where*.

Ver. 13.

13 about is the place of understanding? * Mortal man
 knoweth not any thing that is equal to it, neither can it
 14 be found in the land of the living. * The great deep
 faith it is not in me, and the sea declareth it is not in me.
 15 * It cannot be gotten for gold, neither shall silver be weigh-
 16 ed as the price of it. * It cannot be valued by the gold
 17 of Ophir, by the precious onyx or sapphire. * Gold and
 diamonds cannot equal it, nor jewels of fine gold pay the
 18 price of it. * Coral and crystal may not be so much as men-
 19 tioned, for wisdom is more valuable than pearls. * The
 topaz of Cush cannot equal it, it cannot be rated by the
 20 purest gold. * Whence then cometh wisdom, and where-
 21 about is the place of understanding? * Verily it is hid-
 den from the eyes of every beast, yea, it is concealed from
 22 the fowls of the air. * Destruction and death say, We

Ver. 13. The learned Mr. Mudge thinks the word עֵרְכָה ought to be rendered *its bed*, or *stratum*; this I should like extremely, if there were any appearance that the root was ever applied to mining; but as from the use of it in the Hebrew, nothing of that kind appears, and as the verb from the same root is used in the 17th verse, to express *value*, and as the ancient versions, all but the Seventy, apply the idea of value to it, I have rendered it in the same manner; otherwise I should have chosen to explain it from the Arabic عَرَّجَ *natura, indoles*.

Ver. 16. The names of the several precious stones and jewels, in

this and the following verses, are, I apprehend, pretty uncertain; I have followed what the best interpreters have rendered them.

Ver. 19. Cush hath been proved by Bochart to be Arabia Chusitis. The topaz was the produce of the island Chitis, belonging to that country. See Plin. lib. xxxvii. c. 8.

Ver. 21. The word חַי properly signifies *the beasts of the field*.

Ver. 22. This passage is admirably well explained by the learned Mr. Peters, in his dissertation on this book, p. 450. and shewn to denote, a long tradition from their ancestors already dead.

23 have heard the fame thereof with our ears. * God understandeth the way of it, nay, he knoweth its place.
 24 * For he can look to the ends of the earth, he seeth every
 25 thing beneath the heavens. * When he made a balance for the wind, when he regulated the waters by measure;
 26 * When he made an ordinance for the rain, and a path
 27 for the blaze of the thunder. * Then he saw it, and declared it; he reduced it to certainty, for he searched it
 28 to the bottom. * And he said, As to man; behold the fear of Jehovah, that is wisdom; and to eschew evil is understanding.

XXIX. 1 * And Job continued to take up his parable, and said,

Ver. 27. הכנה is *verificavit, stabilivit, he reduced it to certainty.*

Ver. 28. The particle ל in the beginning of the verse, signifies *quantum ad*, as far as relates to man. Parallel passages are *Proverbs* ix. 10. תחלת חכמה יראת יהוה. *principium sapientiæ timor Jehovæ.* Prov. i. 7. יראת יהוה ראשית דעת. *timor Jehovæ principium sapientiæ.* Also *Psalms* cxi. 10. That יראת יהוה is the true reading here, appears by many manuscripts in the public libraries of the two universities; particularly those noted in the learned Mr. Kennicot's list for Oxford, Laud. A. 162. Selden. Archiv. A. 65. Pocock 348. Bodley 97. and in the Emanuel Coll. MS. Cambridge. The MS. Jesus Coll. Oxon. reads the same, by this abbreviation י, which is the same by which the word Jehovah is expref-

fed throughout the whole book.

Chap. xxix, xxx, xxxi. Job now goes on to finish his defence; and, in order to it, he first^a sets forth his condition in the time of his prosperity^b, against which he places, by way of contrast, his present unhappy situation; describing both with great beauty and elegance^c. He then proceeds to purge himself of the several crimes laid to his charge; imprecating on himself the divine vengeance in various manners, in case he were guilty^d: and at last concludes, that this was his plea; on this he would rest his defence; he was desirous it might be recorded, and prays that his cause might be brought to a decision; declaring he was under no manner of apprehension of the consequences.

^a Chap. xxix.

^b Chap. xxx.

^c Chap. xxxi.

^d Ver. 35 to 37.

2 * Would to God I were as in the months that are pas-
 3 sed, as in the days when God was my guardian. * When
 he caused his lamp to shine on my head, by the light
 4 thereof I could walk in darkness. * As I was in the days
 of my prosperity, when the congregation of God was at
 5 my tabernacle. * While the Almighty was yet with me,
 6 while my children were yet around me. * When I wash-
 ed my steps with butter, and the solid rock in my domain
 7 poured forth rivers of oil. * If I came out to the gate,
 nigh the place of public resort, if I took up my seat in
 8 the street; * The young men saw me, and they hid

Chap. xxix. ver. 4. The word חרפִי signifies *my prosperity*; it hath this sense in the Arabic, *profecit, felix fuit opum incremento*. The learned Ikenius hath rendered it in this manner; and Schultens hath shewn, that from its original حَرَف, signifying *autumn*, the sense is, "He was loaded with prosperity, as the trees with ripe fruit in autumn." The word סֹד signifies *congregatio, concilium, conventus*; the addition of the word אֱלֹהֵי gives it the signification of *concilium maximum, the great assembly*; whether for religious or civil purposes. Schultens, restraining it wholly to the former, explains it thus, *Ar- canum Dei super tabernaculo Jobi relucens, exprimit dignitatem, et auctoritatem, prophetæ, cujus domus vel ob doctrinam salutarem, vel ob oracula quoque frequentabatur*. The particle עַל signifies *apud*; so

Psalms cxxxi. 2. כְּנֹמֶל עַל־אִמּוֹ, sicut ablatum apud matrem suam; he means, "He was a man of that consequence, that all the men of the place assembled at his habitation, either to consult of their civil concerns, or to assist in the offices of religion.

Ver. 6. The particle עִמָּדִי signifies *penes me, in my possession, belonging to me*.

Ver. 7. עַל־יֶקֶרֶת, *juxta forum*; the place where the people of the city assembled; this was generally nigh the gate, as appears from *Prov. viii. 3. Ruth iv. 1*. It might also be rendered *propter frigus*, and may allude to the custom in warm countries, where men of high rank have large portals, *ad captandum frigus*; a piece of luxury little understood in cooler climates. The noun יֶקֶרֶת will then be of the constructive form.

Ver. 12.

themselves; nay, the very old men rose up and stood.
 9 * The princes refrained talking, nay, they laid their hands
 10 on their mouths. * The nobles held their peace, and their
 11 tongue cleaved to the roof of their mouth. * Because
 the ear heard, therefore it blessed me; the eye also saw,
 12 therefore it bare testimony for me. * That I delivered
 the poor who cried, the orphan also, and him who had
 13 no helper. * The blessing of him who was ready to pe-
 rish came upon me, and I caused the heart of the widow
 14 to sing for joy. * I put on righteousness, and it clothed
 15 me like a robe; my justice also was as a diadem. * I was
 16 eyes to the blind, feet was I also to the lame. * I was a
 father to the poor, and the controversy which I knew not
 17 I searched it out. * Then brake I the grinders of the
 18 wicked, and I plucked the prey out of his teeth. * There-
 fore I said, I shall die in my nest; I shall multiply my
 19 days like the sand. * My root was spread abroad nigh
 the waters, and the dew lay all night on my branch.
 20 * My glory was fresh in me, and my bow gained strength
 21 in my hand. * They hearkened to me, nay, they waited
 for me; they were silent also, they approved my counsel.
 22 * After I had spoken, they replied not; for my words

Ver. 12. A parallel passage is *Psalms* lxxii. 12.

Ver. 15. The צניף here mentioned was the ornament for the head of the Jewish high priest, commonly rendered the *mitre*. See *Zech.* iii. 5.

Ver. 16. Cod. Orat. 42, read ריב, but the י is since erased.

Ver. 20. תהליך *convalluit*. The

root חלף signifies all change, whether from worse to better or the contrary. The same signification as in this place, the word has *Isaiab* xl. 31. וְקוֹי יְהוָה יִחְלִיפוּ כֹחַ, *But they who wait on Jehovah shall renew their strength.*

Ver. 21. Literally, *my counsel was for them*; that is, they approved it, and followed it.

Ver. 23.

23 dropped on them. * They waited also for me as for the rain, and their mouths were open as for the latter rain.
 24 * If I was merry with them, they could scarcely contain themselves; yet dropt they not their reverence for me.
 25 * If I chose to travel with them, I had the most honourable place; I pitched my tent also as a king among the troop, when he leadeth them to the plains.

Ver. 23. Among the Ægyptians, the heavens pouring down rain or dew, was the hieroglyphic of learning and instruction. See Horapollon in hieroglyph. lib. i. sect. 35.

Ver. 24. Literally, *And they caused not the light of my countenance to fall.* The verb יאמינו in the former clause, is well explained by Mr. Mudge, from chap. xxxix. 24. and shewn to signify, *standing firm on the legs.* The sense is, "They could not refrain from bodily expressions of joy."

Ver. 25. Cod. Orat. 42, reads ואשכן. In the latter clause, כאשר ינחם, *quando ducit eos ad planities.* This passage hath been much mistaken by Commentors, the verb ינחם hath probably misled them; this they derived from the root נחם, *consolatus est*; but wrongly, for it is the future pihel of the verb נחה, *duxit leniter*, with the suffix ם *eos*. The word is used in the same manner chap. xxxviii. 32. תנחם, *Canst thou guide them?* So also Proverbs vi. 22. בהתהלךך תנחה אתך, *Quum obambulaveris, deducet te.* Prov. xi. 3. תמת ישרים

תנחם, *Integritas æquorum deducet eos.* The word אכל signifies in this, and several other places, *planities, a plain.* So Judges vii. 22. *The Midianites fly from Gideon, to the edge of the Sandy Plain, to Tabbath.* Again, Judges xi. 23. *Jephthah is said to smite the Ammonites, from Aroer to the Plain of the Vineyards.* So the Chaldee paraphrase renders it, מישר כרמיה, *planitiem vinearum.* And he renders the former passage by the same word מישר. Numbers xxxiii. 49. *And they pitched by Jordan, from Bethjesimoth unto the Plain of Shittim;* here the Chaldee paraphrast renders it by the same word מישר. The Shittim were a particular kind of trees, the wood of which is often mentioned in Scripture, and with which this plain abounded, so as to get its name from them. The Vulgate Latin also seems to have thought this the right rendering, though he was not sufficiently master of the Language to dare depart from the Septuagint, who had made it a proper name; he therefore renders it, *ad Abel quæ est vineis confita;*

XXX. 1 * But now they who are younger than I make a mock
at me, whose fathers I scorned to set with the dogs of my
2 flock. * For of what use was the labour of their hands
3 to me, since all life was destroyed in them? * Who for
penury and pinching famine gnawed bare the desert, the

confita; thereby sufficiently intimating his opinion of the signification. The particle **כִּאֲשֶׁר** signifies *quando, when*; see *Gen. xii. 11*. **יְהִי כִּאֲשֶׁר הִקְרִיב לְבֹא מִצְרֵימָה**, *It came to pass when he drew nigh to come to Ægypt.* *Eccles. iv. 17.* **שִׁמְרֵךְ רֶגְלְךָ כִּאֲשֶׁר תֵּלֵךְ אֶל־בֵּית הָאֱלֹהִים**, *Watch thy foot, when thou goest to the house of God.* Besides a number of other passages, which may be seen in Noldius, p. 385, 386.

Chap. xxx. ver. 1. Cod. Orat. 53, reads **צָחָקוֹ** in the text, but has **שָׁחָקוֹ** in the margin. The MS. Bodley Archiv. F. 7, reads **שָׁחוֹ**; but some later hand, probably the pointer, hath added the **ק** over it in another ink.

Ver. 2. Literally, *In whom all life was destroyed.* The MS. Oxford Bodley Archiv. F. 7, read originally **כִּלָּה אֶכֶר**; but it hath been altered by the pointer. I read, instead of **כִּלָּה** *senium, old age*, **כִּלָּהִי** *omnis vita*. So Symmachus plainly read, as he renders it *παν το προς ζων, omne quod ad vitam pertinebat.* The Seventy read **כִּלָּה** *consummatio*. The Vulgate reads differently from all the other, *et vita ipsa putabantur indigni.* The very

learned Montfaucon gives us another interpretation, from the Latin version of St. Jerom, and which agrees to the above, *in eis perierat omnis vita*; but he supposes it to belong to the version of Symmachus. Upon the whole, the place seems to have been corrupted in some copies early, as the Targum reads **כִּלָּה**. The Syriac version indeed seems to have preserved the true reading, rendering it **ܟܠܐܢܐܝܐ** *omnis robur*; but it is the only one except that of Symmachus. The root **כִּלָּה** in the Syriac, as father Houbigant hath observed, signifies *sanitas*; so that the sense will be pretty near the same with either reading. The Jesus Coll. Oxon. MS. reads here **כִּלָּהוּ**.

Ver. 3. The word **עֲרִיקִים** is well rendered by the Vulgate Latin *rodebant*; they had nothing to eat, but what they could find in the desert, so that they bit close. The metaphor is taken from cattle in a pasture, which is almost bare, and which are obliged to pull up the very roots to satisfy hunger. The sense of the word **אֲמֵשׁ** I take from the Syriac **ܐܡܝܫܐ**, which signifies *ager, campus*; this sense agrees

4 field of uproar and desolation. * Who cropped the tender tops of the bushes, and the root of the broom was
 5 their meat. * They were driven out from society, they
 6 cried after them as after a thief; * To dwell in the hollows of the vallies, in the caverns of the earth and in the
 7 rocks. * They made their moan amidst the bushes, they
 8 were huddled together beneath the thistles. * Sons of the world at large, yea, children without name; they
 9 were whipped out of the country. * But now I am become their song, yea, I serve as a by-word for them.
 10 * They hold me in abhorrence, they go at a distance from
 11 me; nay, they refrain not from spitting in my face. * Because he hath stripped me of my glory, and hath afflicted me, therefore they have thrown off the bridle in my pre-

agrees well here. See Schindler *in voce שואה*. As to the words שואה and משואה, see Schultens's note on *Proverbs* i. 27. where the original idea of those words is fully and clearly deduced, and shewn to be *fragor erumpens cum desolatione*.

Ver. 4. The word מלוה is universally rendered *halimum*. This plant, by Dioscorides, lib i. cap. 120. is thus described; Ἀλὶμῶδες φραγμίδης, ὁμοίῳ ῥαμνῶ, ὑπολευκῶ. κ. τ. λ. λαχανεύει δὲ αὐτῆς τὰ φύλλα ἐψομδαεῖς βρωσιν. *Halimus frutex est sepimentis idoneus, vel circa sepimenta nascens, similis rhamno, subalbidus, &c. Ejus folia ciborum gratia, olerum modo decoquuntur*. The word רתם is the *genista*, or *broom*; the roots of which are said by Schindler to have

a taste somewhat like pulse: those were, without doubt, the meanest kinds of food, and made use of only when no other could be come at.

Ver. 5. מִן-גֵּוֹ, *de medio*, scil. *hominum*, *from among men*.

Ver. 8. The manuscript in the Bodleian library, noted in Mr. Kennicot's list, Laud. A. 162. furnishes me with this reading, בְּנֵי-תֵבֶל, which I prefer much to that in the printed copies, as it suits better with the next clause, *children without name*; that is, they belonged to no family or tribe, but were probably spurious.

Ver. 11. The verb פתח in the Samaritan, as also in the Arabic, signifies *expugnavit*; which is undoubtedly the sense in this place.

12 fence. * On my right hand their brood start up, they
trip up my heels, their troops of destruction throw up an
13 intrenchment round me. * They have destroyed my
road, they triumph in my calamity, there is none who
14 helpeth me against them. * They come on as to a wide
breach, they roll themselves on against me like desolation.
15 * Terrors stare me in the face, they pursue after my life
like the wind, my deliverance is passed away like a cloud.
16 * For now my soul melteth within me, the days of afflic-

Ver. 12. The learned Schultens hath admirably well rendered the word פרוח, *pullities*; 'tis a phrase of contempt, as well as the verb יקומו, which last answers well to the English phrase of Upstart. The Vulgate Latin renders well the verb שלחו by *subverterunt*, ארחות אידם, for so I point it, may be rendered *cobortes devastationis eorum*. The construction is the same, as if it had been ארחותם איר; 'tis a metaphor taken from an army that is besieging a city, and cast up an intrenchment round about it.

Ver. 13. Four MSS. read להותי. Three MSS. read יועילו. Schultens hath illustrated the sense of the word יועילו, in his commentary on *Proverbs* x. 2. and shewn that it signifies *culmen scandere, culminare, to be at the height of their wishes*. Father Houbigant, in his note on this verse, says, that the particle ל in the last clause doth not signify *contra*; if he means only

in this place, for he expresses himself pretty obscurely, that must be left to the judgment of the learned; if he means it never does, if he will look at *Deut.* i. 41. *2 Sam.* xxi. 5. *Psalms* xxxvii. 12. with many other passages, quoted by Noldius, p. 444, 445. he will, I think, be of a contrary opinion.

Ver. 14. The metaphor is still continued; in consequence of the siege a wide breach is made in the wall, then come the troops of the enemy, rolling on like devastation itself.

Ver. 15. הרהפך עלי, *conversi sunt contra me*. The verb singular, with the nominative feminine plural, is no uncommon construction.

Ver. 16. A parallel passage is *Psalms* xlii. 4. where the same expression is used. The particle עלי here signifies *intra me*; it is used in the same sense *Hosea* xi. 8. נהפך עלי לבי, *My heart is turned within me*.

Ver. 17.

17 tion take hold on me. * In the night-time my body is
 pierced through, by means of my torment, and my tendons
 18 take no rest. * I change my outer raiment by main force,
 19 it girdeth me about like the collar of my shirt. * I am
 cast forth to the dunghill, yea, I am become like to dust
 20 and ashes. * I call aloud to thee, but thou answerest me
 21 not; I stand up, but thou regardest me not; * Thou
 art become cruel with respect to me, thou overwelmeest
 22 me with thy strong hand. * Thou liftest me up, thou
 caulest me to ride upon the wind; nay, thou dissolvest
 23 my very existence. * For I know thou wilt bring me to

Ver. 17. The verb נִקְר is the perfect tense in niph'al, *perforatum est*. The word עַצִּם I render *corpus*; 'twas the whole frame of his body. With the Vulgate I read מַחֲלִי, *a cruciatu meo*. The Vulgate read in the same manner, rendering it *perforatur doloribus*. The meaning of the latter clause is, that he was in perpetual convulsions from the anguish which he endured.

Ver. 18. The meaning is, that by the violence of his distemper, his body was so much swollen, as that his outer robe stuck as close about him, as his inner vest or shirt used to do; so that when he would change it, he could not get it off without great difficulty, and merely by main strength. The conjugation hithp'ahel hath sometimes a signification equivalent to the passive voice. See the 20th verse of the next chapter, where there is another instance of the same kind.

Ver. 19. Literally, *It hath cast*

me out.

Ver. 20. Cod. Orat. 53, reads וְתַחֲבוֹן בִּי, *but thou art resolute against me*; the sense is not materially different.

Ver. 21. The verb תַּשְׁמַנִּי signifies *submergis me*. The metaphor is taken from a man in the water, whom another, who is stronger than he, keeps under water till he is drowned. This signification of the root שָׁמַנִּי I take from the Æthiopic.

Ver. 22. This noun תְּשׁוּהָה is derived from the root שָׁוָה *posuit*; in the Chaldee it hath the signification of *basis, fundamentum*, which is the sense it bears here; 'tis near of kin to the noun תְּשִׁיָּה *substantia*, from the root יָשָׁה *extitit*; but the *keri* seems to be needless, as both words have in the main the same signification. Cod. Orat. 53, reads in this place תְּשִׁיָּה; also וְתַמְנוּנִי, *sed protegit me*.

Ver. 23. The manuscript Laud. A. 162, reads here לֹאֵל הִי, *pro mortuis*;
 R 2

24 death, and to the house appointed for all living. * However, he will not stretch forth his hand in its might, though
 25 they shout ever so loud when he afflicteth me. * Did I
 not weep with them who were in trouble, was not my
 26 soul anxious for the poor? * Therefore I looked for
 good, yet evil came; yea, I expected light, but there came
 27 utter darkness. * My bowels are in a ferment, and have
 28 no rest; the days of affliction have overtaken me. * I
 am grown black, but not with the sun; I rose up in the
 29 assembly, I cried aloud. * I am become a brother to
 30 dragons, and a companion for the female ostriches. * My
 skin all over me is black, my bones are scorched with
 31 drought. * My harp is also turned into mourning, and
 XXXI. 1 my pipe into the note of them that weep. * I made a

mortuis; but I think the reading in the printed copies a better one.

Ver. 24. *נעי* in fortitudine. The root is *נע* *robur, fortitudo, strength*. The latter clause, literally rendered, is, *Although in my affliction there be from them a loud cry*. I read *נפירי* in my calamity. The author makes, with great elegance, death and the grave two persons, who shout at every stroke laid on upon the sufferer, as if it brought him the nearer to their clutches; a shout of triumph as for a victory gained. The present reading *נפירי* needs a circumlocution, to render it properly; for his calamity must signify, "that which he inflicteth on me."

Ver. 25. I take the sense of the verb *נעמה* from the Chaldee *נעים* *tristis, anxius fuit*.

Ver. 27. Four MSS. read *קדמוני*.

Ver. 29. The learned Bochart hath, I think, clearly proved, in his *Hieroicoicon*, lib. ii. cap. 14. that the bath jayannah is the female ostrich; to which the reader is referred.

Ver. 30. In the last clause of this verse, the MS. Marshal N^o 1. reads *מני חשך*.

Ver. 31. *עגבי* my pipe. This word is particularly considered chap. xxi. 12. to which please to refer.

Chap. xxxi. The particle *ומה* signifies *ut non*; see Noldius, p. 591. I take the sense of the word *אתכונן* from the 20th verse of the former chapter. Cod. Orat. 53, reads *על בתולה*; this hath been generally rendered *super virginem*; but,

covenant with my eyes, that I would not pay the least regard to an idol. * For what is the portion which God distributeth from above, and the inheritance of the Al-

but, I am satisfied, wrongly. The passage throughout hath no relation to adultery or fornication, but to idolatry; this the following verses evidently demonstrate. Bethulah is therefore certainly an idol, and what the idol was we are informed by Eusebius, in *Præparatione Evangelica*, lib. i. cap. 10. where, from the history of Sanchoniathon, he says, επενοησε Θεος Ουρανός Βαίθυλια, λίθας εμψυχας μηχανησομένης, *excogitavit Deus Uranus Bætylia cum fabricasset lapides animatos*. So Philo Byblius renders it; but the learned Bochart hath, with great probability, conjectured, that the original reading was אבנים נפשים, *lapides unctos*; but by a mistake in transcribing, was altered to אבנים נפשים, rendered by him λίθας εμψυχας. The custom indeed of anointing pillars was very ancient; so Jacob set up a pillar and anointed it at Bethel, and the stone itself, he says, shall be, בית אל. These pillars were afterwards turned to idolatrous uses; and it is one of the commands to the children of Israel, at their entrance into the land of Canaan, to break to pieces those pillars; see *Exodus xxxiv. 13*. Photius also, from Damascius, says, that Asclepiades ascended into the

mountain of Libanus, and saw πολλὰ τῶν λεγομένων Βαίθυλιων ἢ Βαίθυλων, περὶ ὧν μυρία τερατολογεῖ, *multa Bætylia vel Bætylos quos vocant, de quibus multa miracula narrat*; see Photius, p. 1047. and again, p. 1063. He says they were consecrated some to one god, some to another, to Saturn, Jupiter, the Sun, and other gods. For a fuller account of these Bætylia, see Boch. *Geog. sacra*, lib. ii. cap. ii. p. 707. I should imagine the Bethulah here spoken of, was of the kind called in Scripture Teraphim; which were, as the learned Mr. Jackson thinks, images of gold, silver, and other metals, to represent the figures, motions, and influences of the elementary mundane substances, and the gods inhabiting them; which they consecrated by invocations, and magical rites; believing the gods, to whom they were dedicated, would be propitious to them, inspire their images, and reveal their will by them. See *Chronolog. Antiq.* vol. iii. p. 3. concerning the Phœnician chronology. But then I am apt to believe, that not only images were of this number, but also rude stones and pillars; and of this sort were the Chammanim mentioned in Scripture, the *mater deorum* brought from Phrygia to Rome;

3 mighty from the place of his exaltation? * Is it not de-
 struction to the wicked, and banishment from their coun-
 4 try to the doers of iniquity? * Doth he not see my ways,
 5 and numbereth he not all my steps? * If I have walked

Rome; and I suppose in latter times they were dedicated to some particular god, as Damascius says in the passage abovesaid; and indeed this word Bethulah, seems to be a kind of corruption of Bethelohim, and this was the name given to the place where the Tera-
 phim and the like idols were kept, as may be seen *Judges* xvii. 5. where Micah is said to have had a house of gods, which is there explained by, a graven image, a molten image, an Ephod, and Teraphim. Whoever is willing to see this matter handled more at large, may consult Maimonides *More Nevochim*, chap. xxix, xxx. part 3. and Hyde's *Religio veterum Persarum*, cap. v. p. 128, and onwards.

Ver. 3. The learned Mercer hath observed, that the greatest part of the manuscripts read נכר, which Schultens, from the Arabic, hath shewn to signify *calamitas, infortunium, exitium*. But I think the reading in the printed copies is preferable; this Schindler hath explained to be, *calamitas, exilium, expulsio e patria*; and cites for it *Obadiab* xii. ביום נכרו, *In the day of his captivity*; for that is the calamity there spoken of. 'Tis worth

considering how far this may go, to prove the age of the poem to be subsequent to the Captivity; in either case the sense will not be materially different. The learned Mr. Mudge, in his note on *Psalms* vi. 8. hath very judiciously observed, that the terms פעלי און, *they that practise, or employ themselves in vanity*, are always in the meaning of the Psalmist, I add, of all the other sacred writers, "They that practise idol superstitions, which are all a system of vanity, there is nothing in them." So that the version will be, *expulsio e patria operantibus vanitatem*.

Ver. 4. Two MSS. read יספר.

Ver. 5. שוא signifies *mendacium*, but is properly applied to idols; and the phrase is here peculiarly adapted to that signification: for the verb הלכתי, which is rendered *I walked with*, in Scripture phrase signifies, paying acceptable service to the Deity. So Enoch is said to walk with God; the same verb is used. So that the meaning is, "If I have paid religious worship to idols." The word מרמה in the second clause rendered *deceit*, seems to look the same way; as all idols in Scripture language are a lye, an imposture,

6 with vanity, and my foot hath hastened to deceit; * Let
 him weigh me in a righteous balance, for God knoweth
 7 mine integrity. * If my steps have turned aside out of
 the way, or my heart hath gone aside after the desire of
 8 mine eyes, or any thing hath stuck to my hands; * May
 I sow, and may another eat; and may my posterity be
 9 rooted out. * If my heart hath been deceived by means
 of a woman, and I have lain in wait near my neighbour's
 10 door; * May my wife be defiled by another, and may
 11 strangers bow down upon her. * For this were a crime
 indeed, nay, it is wickedness punishable by the judges.
 12 * Surely this is a fire that devoureth even to destruction,
 13 nay, it would root up all my increase. * If I should de-
 spise the cause of my servant, or my maid when they had a
 14 controversy with me. * What then should I do when God
 ariseth, and when he visiteth what answer could I make
 15 him? * Did not he who formed me in the belly form
 16 him, and did not one fashion us in the womb? * If I
 have withheld the poor from their desire, or caused the
 17 eyes of the widow to fail, * And have eaten my morsel
 18 alone, and the orphan hath not eaten thereof, * If from
 his youth I brought him not up as a father, yea, I guided

imposture, a fraud. A parallel pas-
 sage is *Psalms* xxiv. 4.

Ver. 7. The meaning is, "If
 my eyes have seduced my heart, or
 any corruption hath fouled my
 hands." Here is an ellipsis of the
 word *חמור* *desire*, or some other of
 like import.

Ver. 10. The verb *תטחן* has the
 same force as *permolatur*; 'tis the
 future in niphel. The phrase *per-*

molere uxorem is well known. The
 particle *ל* signifies *ab*; so *Prov.* xiv.
 20. *The poor man is bated even of
 his neighbour.*

Ver. 13. Two MSS. read *מרינם*.

Ver. 18. The particle *כי* in the
 beginning of the verse signifies *si*
non; in the same manner as *1 Sam.*
 xiv. 44. also *2 Sam.* iii. 9. The MS.
 Bodley Archiv. F. 7, reads *כי נעוריו*.
 I read *בנעוריו אנדלנו*, *a pueritia*
sua

19 her from her mother's womb. * If I saw one that was
 perishing for want of clothing, and there was no covering
 20 for the poor. * If his loins did not bless me, and he was
 21 not warmed with the fleece of my sheep. * If I lifted up
 my hand against the fatherless, because I saw my help in
 22 the gate. * May my shoulder blade fall from my shoul-
 23 der, and my arm be broken from my elbow. * For the
 destruction of God was a terror to me, since against his
 24 lightning I could not prevail. * If I have put my trust in
 gold, or have said to the fine gold, Thou art my confi-
 25 dence : * If I rejoiced because my substance increased, or
 38 because my hand had gotten abundance : * If my ground
 cry aloud against me, and the furrows thereof with one
 39 accord complain : * If I have eaten the produce thereof

sua educavi eum ; and מִבֶּטֶן אִמָּה, *a ventre matris ejus* ; referring to both the male and female orphan. These small corrections make the sense complete. 'Tis plain the text hath been from ancient times corrupt, one need but consult the ancient versions to be convinced of it ; no two of which agree, and none at all make any tolerable sense of the passage.

Ver. 20. One MS. of the Oratory reads חֲלָצִי.

Ver. 23. מִשְׁאֲתוֹ *contra flammam ejus, against his lightning*. The root נִשָּׂא hath frequently the sense of destroying by fire ; see *Judges* xx. 38, 40. *Nabum.* i. 5. The root כָּל doth not only imply *potuit*, but often *prævaluit, potentior fuit* ; see *Gen.* xxxii. 26, 29. The particle מ

signifies *contra* ; see *Deut.* xxxiii. 7. *Psaln* xliii. 1. and many other places. See Noldius, p. 547.

Ver. 38. The learned Mr. Mudge hath very judiciously observed, that those three verses are some how got out of their place ; the speech of Job being evidently at an end ver. 37. and they seem to suit this place as well as any. This verse seems to allude to the sabbatical years, ordered to be observed by the Jewish law, in which there was to be no tilling the ground ; and the neglect of which observance is said to have occasioned the seventy years captivity.

Ver 39. The latter clause of this verse seems to have some allusion to the case of Naboth, who under pretence of extraordinary respect, was

without money, if I have ensnared the life of the owners
 40 thereof, * May it produce thistles instead of wheat, and
 26 cockle instead of barley. * If I looked up to the sun
 when it shone, or to the moon when it went on in its
 27 brightness, * And my heart was secretly enticed, and
 28 my mouth kissed my hand; * This also were a crime

was put in a situation, which gave his enemies an opportunity, by suborning false witnesses, to take away his life and seize his patrimony.

Ver. 27. The two verbs *נִפְּלָה* and *נִשְׁכַּח* are, the former the future in niphah, the latter the future in hophal; the latter clause literally rendered is, *My hand hath been kissed by my mouth*. The particle *וְ* signifies *and*, as in the 10th verse.

Ver. 28. This passage seems to me a decisive argument against the great antiquity of this book; the laws of the Mosaic polity were, I apprehend, the only ones in the world which punished idolatry; and it was the only nation, before whose judges a man could be accused for paying adoration to the sun and moon; this book, therefore, must have been written after their government was settled. The sense which is put on this passage by the learned Schultens, and since adopted by the learned Mr. Peters, is evidently strained, in order to evade the testimony which this passage bears, against the great antiquity of the poem. The passage from the song of Moses, *Deut.*

xxxii. 31. carries in it the strongest testimony for the sense I contend for; the image there being, the cause coming to a trial, whether the God of Israel, or the gods of the nations, were the most powerful; and this, he says, is so self-evident, that if their enemies were to sit as judges, they would determine the cause in favour of the God of Israel. What is this but to suppose, that the Pelilim are, in the primary sense of the word, Judges? And indeed Schultens hath rendered this by a word, which in sound only differs, but not in sense; for what is *arbiter*, but one who decides a questionable point? and *judex* is no more; and Mr. Peters is so pressed with this, that he is reduced to this evasion; "But supposing it were rightly rendered, *an iniquity to be punished by the judge*; as this may be well understood of the supreme judge of all, who shall say, that it does not belong to him, as the Lord and sovereign of the world, to punish those who in effect deny him to be such, and transfer his honour to another?" No one
 S will

for the judges, for I should have given the lye to God
 29 who is above. * If I rejoiced in the calamity of him that
 hated me, and plumed myself when evil had overtaken
 30 him ; * Nay, I have not suffered my mouth to sin, by
 31 imprecating destruction on his life. * If the men of my
 dwelling have not said, Who can shew the man who hath
 32 not filled his belly with his victuals ? * The stranger
 hath not lain in the street, but I opened my door to the
 33 traveller. * If I covered my transgression as Adam, hid-
 34 ing mine iniquity in my bosom ; * Then may I be
 afraid of the great multitude, and may the contempt of
 kindred terrify me ; may I even be silent, and not go
 35 out of my door. * Would to God I had one who would
 hear me ; Lo ! this is my plea, let the Almighty bring me
 to my trial, and let mine adversary draw up his accusa-
 36 tion. * Surely I would carry it on my shoulder, I would
 37 bind it round me like a diadem. * I would tell him the

will say it, but thus much may be said, that it is not at all to the purpose ; for Job is here evidently speaking of judges here below, the same judges who were to inflict the punishment for adultery ; for thus much the phrase *הוא גם* plainly imports.

Ver. 31. I take the sense of this passage from the learned Ikenius in Schultens, who explains *מי יתן* by *quis exhibebit*. Take his paraphrase in his own words ; *Sensus hicce tantam fuisse Jobi hospitalitatem, ut viri tentorii ejus dicere ex vero potuerint, neminem daturum, monstraturum aliquem, qui de dapibus*

Jobæis non sit saturatus.

Ver. 34. Two MSS. read *יחיתני*, one MS. of the Oratory reads *ואדום*.

Ver. 35. The learned Reimar hath very judiciously observed, that *תוי* ought to be rendered here *tabulas signatas, quibus causa defenditur in judicio* ; this answers to our English law term, *plea*. For the version of the latter clauses of this verse, I am indebted to the very learned Mr. Peters's dissertation on this book, p. 170.

Ver. 37. *As a prince* ; that is, I would appear before him willingly with an open countenance, without

number of my steps, I would draw near to him as a prince.

The pleadings of Job are ended.

XXXII. 1 * So these three men ceased to answer Job, wherefore he

out the least fear of coming to disgrace.

Chap. xxxii, and xxxiii. Job having ended his defence, and the three friends having no reply to make ^a, Job thought himself acquitted. But now Elihu, a new personage, makes his appearance. He seems to have been a bystander during the whole dispute, and ^b was not a little provoked at the behaviour of Job, as well as at that of the three friends, that Job should vindicate his character in such a manner, as to leave an imputation of injustice on God's providence ^c; and that the three friends should charge Job with such a long catalogue of atrocious crimes, and when they should have come to the proof, that they should fall so miserably short of their pretences, as not to be able to convict him of any one of them. Elihu having therefore waited a while, for the reply of the friends, and finding they had no intention of making any ^d, he begins with a very modest apology, for his engaging in the dispute at all, drawn from his youth. Old age in those

days was so highly honoured, that a young man scarcely dared to open his mouth before his elders ^e. He tells them, he had waited a long while to hear what they would offer; but finding they did not design to reply, he desired their leave to speak his opinion ^f; a liberty, however, which he would not indulge himself in, if they were willing to make answer, or could any way convict Job of what they had laid to his charge ^g. That his intention was to attack him, in a quite different manner from what they had done; for which reason, he should not think himself at all obliged to answer the arguments he had urged against them ^h. But at the same time he declares, it was not his intention to speak partially in his favour, since the acceptance of persons was a crime, he was sensible, would be severely punished by the Almighty ⁱ. He therefore addresses Job, and gives him to understand, that the manner in which he had made his defence, and the representation he had made of the treatment he had received, at the hands of the Almighty, were

^a Chap. xxxii. ver. 1. ^b Ver. 2. ^c Ver. 3. ^d Ver. 6 to 10. ^e Ver. 11. ^f Ver. 12. ^g Ver. 14. ^h Ver. 21. ⁱ Chap. xxxiii. ver. 1 to 9.

² was justified in his own eyes. * Then was kindled the wrath of Elihu, the son of Barachel the Buzite, of the kindred of Ram; against Job was his wrath kindled, ³ because he justified himself rather than God. * Also against his three friends was his wrath kindled, because they found no answer whereby they might convict Job.

very unbecoming^k. He had represented himself as perfectly innocent, and God, as inflicting punishment on him without a cause^l. But he ought to consider, he was a man, and consequently liable to many failures and infirmities; he ought therefore readily to acknowledge the justice of God's providence^m. That God had by revelation declared, the way of behaviour which was acceptable to him, which was, to put away the evil of his doings, and to cast off all pride; hinting, that this last was, at the bottom, the real motive to all his stubborn behaviourⁿ. That if he would conform himself to this rule, he might, though he was even at death's door, expect that God would restore him to his health and vigour; more especially if he had a prophet near him (intimating that he himself was such an one) that would represent his past righteousness in his behalf before God; in that case, he should have an opportunity of returning

thanks to him, in the face of all his people^o. This however must be attended with a confession of his faults, with a public acknowledgment of God's justice, and a sincere purpose of amendment^p. If he had any objection to make to this, he desires him to make it; if not, to have patience with him, while he shewed him the course, which he was persuaded, it was his wisest way to pursue.

Chap. xxxii. ver. 1. The particle כִּי signifies *quare, quamobrem*; Job had given in his plea, to which the three friends made no reply; the consequence was, he accounted himself acquitted from the accusation.

Ver. 3. The particle וְ in the last clause signifies *unde, ex quo*; the same sense it has Jer. xxxi. 35. וַיִּפְּץ הַיָּם וַיִּהְיוּ גִלְיוֹ, *Who divided the sea, so that the waves thereof roared*. Daniel ii. 1. וַתִּפְּעַם רוּחוֹ, *Wherewith his spirit was troubled*; and many other places. See Noldius, p. 311.

^k Ver. 10, 11. ^l Ver. 12, 13. ^m Ver. 14 to 19. ⁿ Ver. 20 to 28. ^o Ver. 27.
^p Ver. 32, 33.

4 * Now Elihu had waited till Job had spoken, because
 5 they were elder of days than he. * But when Elihu saw
 there was no answer in the mouth of the three men,
 6 then was his wrath kindled. * And Elihu the son of Ba-
 rachel the Buzite spake, and said,

I am young of days, but ye are very old; wherefore I
 7 delayed, for I was afraid to shew you my opinion. * I
 said, Days should speak, and the multitude of years should
 8 make known wisdom. * But surely the spirit in mortal
 man is the same, and it is the inspiration of the Almighty
 9 which giveth them understanding. * Teachers are not
 always wise, neither do elders always understand judg-
 10 ment. * Therefore I said, Hear me, I also will declare
 11 my opinion. * Behold I waited for your words, I listened
 while you were considering, whilst you were searching out
 12 arguments. * Nay, even still I attend to you; but lo!
 there is none of you who convicteth Job, who maketh
 13 answer to his discourse. * Say not therefore, We have
 found out wisdom, 'tis God must confute him, and not

Ver. 4. Cod. Orat. 59, reads
 אל יחזק.

Ver. 6. The verb *זחלתי*, as Bo-
 chart hath rightly observed, signi-
 fies *cunctatus sum*, *I delayed*. The
 great respect paid to old men in
 the early days is very remarkable;
 old age and wisdom were terms syn-
 onymous. A young man scarce-
 ly dared to open his mouth.

Ver. 7. Three MSS. of the Ora-
 tory read *יודיעו*.

Ver. 8. I make an ellipsis of the
 pronoun *אשר*, *which*, in the latter
 clause of the verse.

Ver. 10. All the ancient versions,
 except the Chaldee, read *שמעו*,
 and I am inclined to think it the
 true reading. The MS. Oxford
 Bodley Archiv. A. 97, reads in this
 manner.

Ver. 11. Cod. Orat. 53, reads
תבונותכם.

Ver. 12. One of the king's MSS.
 read *ענה*.

Ver. 13. The particle *פן* here
 signifies *ne*, 'tis dissuasive. The
 same sense it has *Isaiah xxxvi. 18.*
Jer. li. 46. Schultens hath well
 rendered the verb *ידך* by *excitiat*,
 God

14 man. * Now he hath not directed his arguments against me, therefore will I not answer him with your speeches.
 15 * They were confounded, they spoke no more, discourse
 16 was even rooted out of them. * Still I waited, but they spake not; though they stood up, they made no farther
 17 answer. * I also will speak in my turn, even I will declare my opinion. * For I am full of matter, and the
 18 spirit within me presseth hard upon me. * Behold my inward parts are like wine which hath no vent, as new
 20 bottles ready to burst. * I will speak, for it will give me
 21 ease; I will open my lips, and I will answer. * Let me not now accept the person of man, let me not be partial
 22 to mortal man. * For know I not, if I should be partial, that my Maker would destroy me in a moment?

XXXIII.1 * Wherefore hear, I pray thee, O Job, my discourse,
 2 and give ear to all my words. * Behold now I have opened my mouth, my tongue hath spoken in my mouth.
 3 * My heart is upright, my words shall be knowledge, yea,

God only could sift him to the bottom, and know whether his pretences to piety had any thing real in them, or were only hypocrisy. Here is also, as Mr. Mudge judiciously observes, tacitly paid, a very high compliment to the three friends, that if human wisdom could have done it, they were the most likely persons to have succeeded.

Ver. 18. As he was a young man, he dares not claim much authority from his own sayings; but he claims it from the inspiration of the Almighty; by which he was

actuated, and whose oracles he was delivering.

Ver. 22. I make an ellipsis of the particle **אם** before the verb **אכנה**.

Chap. xxxiii. ver. 3. The learned father Houbigant rightly divides this verse into three parts, dropping the **ו** before **דעת**, and placing it before **שפתי**; by this means the difficulty, with respect to the gender of the participle **ברור**, which not a little perplexed commentators, is avoided, and the word is properly rendered *quod purum est*.

Ver. 4.

4 my lips shall speak purity. * The spirit of God made me, the breath also of the Almighty preserveth me alive.
 5 * If thou art able, answer me; set thine arguments in
 6 array against me, stand thy ground. * Behold I am, according to thy word, in the place of God; I also was formed out of the clay. * Lo! the dread of me cannot confound thee, neither can my hand be heavy upon thee.
 8 * Nevertheless thou hast spoken in my hearing; nay, I
 9 hear the sound of thy words. * I am pure, without transgression; I am innocent, and there is no wickedness in
 10 me. * Behold he inventeth cruelties against me, he
 11 counteth me as his enemy. * He putteth my feet in the
 12 clog, he watcheth all my paths. * Lo! this I will answer thee, thou art not perfect; therefore let God be

Ver. 4. Three MSS. read תחייני.

Ver. 5. This is a metaphor taken from the drawing up an army, with purpose of giving battle.

Ver. 6. כפיך *secundum os tuum, sicut dixisti*; in the same manner as 1 Chron. xii. 23. לאל *vice Dei*; this sense of the particle ל may be seen Gen. xi. 3. Exod. ii. 10. 1 Sam. xiii. 22. The verb קרץ is rightly rendered by the Seventy, in the Greek verb διαφύζω.

Ver. 8. I read here, with the learned Dr. Grey, מליך, *thy words*. The mistake of the י for the ך is very very easy, and it makes, I think, a better sense.

Ver. 10. The word תנואות is rightly rendered by Schultens, *cruditates*; the sense is, he deviseth new kinds of cruelty to torment

me. The MS. Oxford Bodley Archiv. A. 97, reads עלי יחמוסו.

Ver. 11. One MS. of the Oratory reads ארחותי.

Ver. 12. The word צדק signifies not only *justus*, but *perfectus*; a signification which it hath also transmitted to the Greek word δικαιος. See Suicer's *Thesaurus in voce δικαιος*. The argument is, "Notwithstanding all thy pretences to purity and innocence, thou art far from perfection; there is human frailty enough in thee, and all mankind, to justify the dealings of God with thee or them, however severe they are; give him therefore the glory, acknowledge the justice of his proceedings." This in Scripture phrase is giving him the glory. See Joshua vii. 19. The verb

13 justified rather than mortal man. * Why dost thou con-
 tend against him? since he will not give account of any
 14 of his matters. * When God hath spoken once, verily he
 15 will not repeat it the second time. * In a dream, in a
 vision of the night, when deep sleep falleth on men, in
 16 slumberings on the bed; * Then openeth he the ear of
 17 mortal men, and setteth a seal on their instruction. * Let
 man put away his doings, and let pride be hidden from
 18 man, * So shall he preserve his soul from the pit, and

verb יִרְכֶה is the future in niphāl used imperatively, *magnificetur*.

Ver. 13. Literally, *Since as to all his matters he will give no account*. Here is an ellipsis of the particle על, *quantum ad*.

Ver. 14. The verb יִשְׁרָנָה signifies *stabiliet eam*. I derive it from the root שָׁרַר *confirmavit, stabilivit*; this meaning it has also in the Syriac and Chaldee languages.

Ver. 16. Two MSS. of the Oratory read וּבְמוֹסָרָם.

Ver. 17. Schultens hath well observed, that from this verse onward, is that divine instruction mentioned in the former verse; and that therefore the infinitive must be rendered imperatively, *removeat*; and the verb יִכָּסֶה, for so I read it, will be the future niphāl. Father Houbigant, with his usual good manners, here falls foul on the learned Schultens; and first denies, that the infinitive may be rendered imperatively; but he might have considered, that this is

a Chaldaism, as is plain from *Dan. v. 17. Dan. vi. 27.* and this is not the only instance of that dialect in this book. He next says מַעֲשֵׂה is *opus* only, and not *opus malum*: but *Lev. xviii. 3.* uses this word in the manner contended for by Schultens; *After the doings of the land of Ægypt . . . after the doings of the land of Canaan shall ye not do*. Surely he will not deny, that the word signifieth here *evil doings*. Again, *2 Chron. xvii. 4.* speaking of Jehoshaphat, he saith, *He sought the Lord God of his fathers, and walked after his commandments, and not after the doings מַעֲשֵׂה of Israel*. This also certainly signifies evil doings. There was therefore little occasion of triumph, since the amendment he proposes, makes not so good a sense as the present reading.

Ver. 18. Literally, *from passing away by the dart*; שֶׁלֶח is certainly a missive weapon.

Ver. 19.

19 his life from perishing by the dart. * Or if he is chastened
 with great pains on his bed, and he crieth out aloud in
 20 his bones, * And his life abhorreth bread, and his soul
 21 desireable food, * His flesh wasteth visibly away, and his
 22 bones which could not be seen stick out; * His soul also
 draweth nigh to the pit, and his life to those that are slain.
 23 * If there is nigh him a messenger, one that is eloquent,
 one among a thousand, to represent in behalf of man his
 24 uprightness; * Then is he gracious unto him, and saith,
 Deliver him from going down into the pit, I have found a

Ver. 19. Literally, *And the cry of his bones is strong*. The word *רוב*, for so is the *keri*, hath in the Syriac, as I suppose it had in the Hebrew, the signification of *clamor, tumultus, vociferatio*. So 2 Kings xi. 13. *When Athaliah heard the noise of the shout of the people*; the Syriac version is *ܡܢ ܕܡܢܐ ܕܡܢܐ*. one MS. of the king, and three of the Oratory, read *איתן*.

Ver. 21. The particle *ב* here signifies *coram, in conspectu*; so *Jerem. li. 5. Numbers xxxii. 22.* and many other places. See Noldius, p. 547. I read with Codurcus *שפּו*, *eminent*.

Ver. 22. *למִתּוֹת* *ad interfectos*, so I think it should be pointed; 'tis the participle *pahul* in *hophal*, of the verb *מות* *mortuus est*. This in *hophal* signifies *interfectus est*, thence the participle *interfectus*, the *kibbutz* standing for *schureck*; so that there is no need to suppose, that there is a redundancy of the

ב, as some Commentators imagine.

Ver. 23. This so plainly describes the case of Hezekiah when he fell sick, and the prophet *Isaiab* came to him, with messages from God, as well to warn him of his approaching death, as afterwards to bring him the news of his recovery, that it is hardly possible to apply it otherwise. In the manuscript Oxon. Laud. A. 262, the word *מלאך* is not acknowledged by the pointer; being not pointed, but dotted over every letter as above, he supposing it interpolated. The particle *ל* before *אדם* signifies *pro*; the same signification it has *Esther x. 3. דרשטוב לעמו ודבר שלום לכל זרעו*, *Querens bonum pro populo suo, et loquens pacem pro omni semine suo*. *Prov. vi. 1. בני אם-ערבתי לרעך*, *Fili mi, si spondidisti pro proximo tuo*; and many other passages. See Noldius, p. 456.

25 ransom. * His flesh shall grow fresher than a young
 26 child, he shall return to the days of his youth. * He shall
 make his prayer unto God, and he shall graciously accept
 him; yea, he shall see his face with the shout of thank-
 giving; thus rewardeth he mortal man for his righteouf-
 27 nefs. * He shall utter his song before men, and shall say,
 I finned, I perverted that which is right, I acted a wrong
 28 part; * He hath delivered my soul from going down
 29 into the pit, my life also shall behold the light. * Lo!
 all these things God may do twice or thrice with a man,
 30 * Causing his life to return from the pit, enlightning him
 31 with the light of the living. * Attend, O Job, hear me;
 32 be silent while I speak. * If thou hast any thing to say,
 answer me; for it would be a pleasure to me to justify
 33 thee. * If not, do thou hear me; be silent while I teach
 thee wisdom.

XXXIV.1 * Moreover, Elihu spoke, and said,

Ver. 26. תרוע, *a joyful shout, accompanied with trumpets and other instruments of musick.* This alludes to the king's going up to the temple of God, to return solemn thanks after his recovery.

Ver. 27. The person recovered was not only to return thanks to God, but to declare his mercy in the face of the people; and if he had been guilty of any great sin, to make open confession of it. The words לא שוה לי signify *non par fuit, indigne factum est a me; 'twas unworthily done of me.*

Chap. xxxiv. Elihu goes ^a on

with his impeachment of Job; he accuses^b him of having charged the Almighty with a denial of justice, and with having punished him beyond his deserts^c. This is a language, he tells him, which could be used only by the profligate and abandoned, among whose party he seemed willing to enroll himself; otherwise he would never have said, God makes no difference between the righteous and the wicked, referring to chap. ix. 22, 23^d. That it was impossible to suppose God could act unjustly; for were he so disposed, what could

^a Ver. 2 to 4.

^b Ver. 5, 6.

^c Ver. 7 to 9.

^d Ver. 10 to 15.

2 * Hear, O ye wise men, my words: and give ear to
 3 me ye that have knowledge. * Since the ear trieth words,
 4 as the palate tasteth meat; * Let us define judgment
 among ourselves, let it be known among us what is good.
 5 * For Job hath said, I am innocent; but God hath refused
 6 me justice. * As to my accusation, I am belied; my
 7 wound is mortal, though I have not transgressed. * Who
 is the man like Job, who drinketh up scoffing like water?

hinder him from annihilating the whole human race at once? he needed only withdraw his preserving power, and they would instantly fall into the dust^e. Since then he did not act in this manner, but his ways were perfectly agreeable to righteousness, he was not to be addressed in so rude a manner, as Job had made use of. Reverence and respect were due to earthly princes; how much more to him, in whose sight the prince and the beggar were the same? for he was the maker of them all^f. That though God would look with a merciful eye on the infirmities of human nature, when accompanied with humility, yet the arrogant were sure to find no favour at his hands; he would not fail to execute his vengeance on them, that they might be an example to others^g. That submission and resignation was the behaviour fit for

man in the presence of God^h; and that, were he really a man of that knowledge he pretended to, he would not act in this mannerⁱ: but it was apparent he was not so, by his acting the part of a wicked man, and adding contumacy to his sin.

Ver. 5. This refers to the words of Job, chap. xxvii. 2. and the force of the exception lies in a misinterpretation of the words *הסיר משפטי*, Job had said, *God hath respited my judgment*; this Elihu turns to, *God hath refused me justice*.

Ver. 6. The verb *אכזב* I make the future in niphal, *falso delatus sum*; this must be referred to the accusation brought against him by the three friends; see chap. xiii. 4. and chap. ix. 21. The word *קצי* is literally *sagitta mea*; but put here for *the wound*, by a metonymy of the cause for the effect.

^e Ver. 16 to 19.
 35 to 37.

^f Ver. 23 to 30.

^g Ver. 31 to 33.

^h Ver. 34.

ⁱ Ver.

8 * Who entereth into society with the doers of iniquity,
 9 even walking with wicked men. * For he hath said, It
 profiteth a man nothing, that he should render himself
 10 acceptable to God. * Therefore hearken to me, ye men
 of understanding, far be iniquity from God; yea, far be
 11 injustice from the Almighty! * For the work of a man
 will he repay him, and according to a man's way will he
 12 render unto him. * For surely God cannot do wickedly,
 13 neither can the Almighty pervert justice. * Who on
 earth can be his overseer, yea, who set in order the whole
 14 world? * If he set his heart against it, he can gather to
 15 himself his spirit and his breath; * All flesh would ex-
 16 pire at once, yea, man would return to the dust. * See-
 ing then it is so, reflect, hear this; listen to the voice of
 17 my words. * Would he who hateth judgment reign in
 his fury? and that being the case, wouldest thou con-

Ver. 8. I render the first clause, *divertit enim ad sodalitium operantium iniquitatem*. The import of the verb ללכת in the second clause, may be seen in the note on chap. xxxi. 5.

Ver. 10. Three MSS. read here חלילה.

Ver. 13. The meaning is, "Who on earth hath authority sufficient to examine into, and countroul his proceedings? for פקד על, as Schultens remarks, signifies *opus alicujus visere, inspicere, idque castigare*. The verb שם in the latter clause signifies *disposuit, effecit ut esset*. So Ezek. xix. 5. ותקה אחר. Then she took

another of her whelps, and made him a young lion.

Ver. 14. The eastern manuscripts, as father Houbigant informs us, but saith not on what authority, read ישיב.

Ver. 16. The word בנה is certainly, as Noldius makes it, an imperative; it has the signification of *attending to, considering a thing*; so it is used Psalm v. 1.

Ver. 17. I owe the version of the former clause to Schultens; the sense is, "Since then he can so easily destroy the whole human race, would he, if he was not a lover of justice, restrain his fury from destroying them?"

Ver. 19.

18 demn him who is mighty in righteousness? * Is Belial a
word fit to be spoken to the king? ought it to be said to
19 princes, Ye are reprobates? * How much less to him,
who accepteth not the persons of princes, and respecteth
not the rich more than the poor? for they are all the work
20 of his hands. * In a moment they die, and at midnight
the people are in an uproar, while they pass through, and
21 destroy the mighty invisibly. * For his eyes are on the
22 ways of man, and he seeth all his goings. * There is no
darkness, neither is there any shadow of death, where the
23 workers of iniquity may hide themselves. * Though he
will not lay on man any more than is right, when he com-
24 eth into judgment with God, * Yet he will dash in
pieces the arrogant, there is no searching after them, and
25 he placeth others in their stead. * Because he is perfectly
acquainted with their doings, therefore he turneth night
26 full upon them, and they are crushed. * He smiteth them

Ver. 19. Here is an ellipsis of the words *אֵי-כִי תֹאמַר לוֹ*, *quanto minus dicatur ei?*

Ver. 20. Literally, *While they pass through, and remove the mighty without hand.* This alludes to the destruction of the first-born in Ægypt in one night, when the Lord passed with his host through the land of Ægypt. So *Exodus* xii. 12. *I will pass through the land עֲבַרְתִּי.* Again, ver. 23. *The Lord passeth through to smite the Ægyptians עֲבַר.*

Ver. 23. There is, I think, an ellipsis of the pronoun *eu*, after the infinitive *לְהַלֵּךְ*; unless it may

have dropt out of the text, by the negligence of a transcriber.

Ver. 24. This relates to the overthrow of Pharaoh and his host in the Red Sea. The root *פָּרַס* in the Arabic hath the sense of *superbivit, se extulit*; and is so used *1 Sam.* ii. 3. *2 Kings* xix. 27. which is undoubtedly the sense in this place. One MS. reads *פָּרַס*.

Ver. 25. *He turneth night full upon them*; this was what happened to the Ægyptians, see *Exodus* xiv. 19, 20. This version I owe to my learned friend Mr. Mudge.

Ver. 26. This is a metaphor taken

27 like profligates in the public place of view. * Because
 they went aside from following after him, neither had they
 28 knowledge of all his ways, * Causing the cries of the
 poor to come before him, for he heareth the cries of the
 29 afflicted. * When he acquitteth, who, pray, shall con-
 demn? when he hideth his face, who, pray, shall cause it
 to be seen? whether it respecteth a nation, or a single per-
 30 son, 'tis the same. * That a profligate man may not
 31 reign, that there may be no snares for the people. * Surely
 it is fit to be said unto God, I lift up my hands, let me
 32 not be utterly destroyed. * That which I see not, teach
 thou me; if I have done iniquity, I will do so no more.
 33 * 'Tis he will recompence that which proceedeth from
 thee, whether thou refusest, or whether thou chusest, and

taken from public executions, which are performed in public places, amidst a croud of spectators, for the sake of the example. The literal rendering is, *in loco videntium*.

Ver. 30. The particle כִּי signifies *ita ut non*. So I Sam. viii. 7. כִּי אָתִי מָאֲסוּ מִמֶּלֶךְ עַל יְהוָה, But they have rejected me, that I should not reign over them. Psalm xxxix. 2. אֲשַׁמְרָה דַּרְכֵי מַחְטָא בְּלִשְׁנִי, I will take heed to my ways, that I offend not with my tongue; and divers other places. See Noldius, p. 555.

Ver. 31. The verb הָאֲמַר is the infinitive in hophal, taken impersonally, and answers to the gerund in *dum*; so that it should be rendered *dicendum est*. There is an

ellipsis of כִּפִּי *volas meas*, after the verb נִשְׁאָרִי *elevavi*; the lifting up the hands is the Scripture phrase for prayer. In the latter clause I read אֶחָבֵל the future in niphal, used optatively. The root חָבַל hath frequently this sense of *utter destruction*; see *Isaiab* xiii. 5. *Eccles.* v. 5.

Ver. 33. The latter clause is an invitation to a confession of his crimes; using as an argument, That it was God who was to punish them, and not man; as he therefore was perfectly acquainted with them, there was no reason why he should not make an ample confession, since, whether he complied or refused, he would receive the same retribution of his actions.

Ver. 34.

34 not I; speak therefore what thou knowest. * Men of understanding would say as I do, and a wise man would
 35 hearken to me. * Job speaketh not with knowledge,
 36 neither are his words prudent. * My advice is, that Job be tried at the nicest touchstone, because his answers are
 37 like those of wicked men. * For he addeth rebellion to his sin, he clappeth his hands among us, he multiplieth his speeches against God.

XXXV. 1 * Moreover Elihu spake, and said,

Ver. 34. I take the sense of the particle *ל* in the former clause from Mr. Mudge; it hath the same sense as in chap. xix. 27. The Oxford MS. Laud. A. 162, reads here *אנשי אמת*.

Ver. 36. I render, with Schultens, the verb *אבי* *adduco*, supposing it the same as *אביא*. The particle *כ* signifies *sicut*; so *Isaiab* xlv. 4. xlviii. 10. *עדינצה* is well rendered by Schultens, *ad purum putum*.

Ver. 37. Several MS. read *יספק*.

Chap. xxxv. Elihu proceeds, and puts ^a it on his conscience, whether he thought it could be right, to gain his acquittal by an impeachment of God's justice ^b; yet he tells him, he must have thought after this manner, otherwise he would never have made use of such an atheistical expression, as that he had no profit by doing his duty, more than if he had sinned; referring, probably, to chap. xxiii.

11 to 15 ^c. That he ought to consider, God was so far above the influence of all human actions, that neither could their good deeds be of any advantage to him, nor could their evil deeds affect him ^d. They might indeed affect themselves, or their neighbours; they might suffer from the oppressions of men, and cry aloud to God to deliver them from them; but if this cry was not made with an entire dependence on, and a perfect resignation to the will of God, it would be quite fruitless; God would not give the least ear to it ^e. Much less ought men, on every affliction, to be flying in the face of the Almighty, and shaking off his sovereignty; they ought rather to wait his leisure with patience ^f. That Job himself would not have acted in this manner, had he not been hurried away by an overgreat self-conceit; had he considered the matter calmly, he would not have

^a Ver. 2. ^b Ver. 3. ^c Ver. 4 to 7. ^d Ver. 8 to 13. ^e Ver. 14. ^f Ver. 15, 16.

2 * Thinkest thou this to be right? wilt thou say, I am
 3 more righteous than God? * Yet thou saiest, what profit
 should it be to thee? what advantage have I more than
 4 if I had sinned? * I will return thee an answer, and thy
 5 friends with thee. * Look up to the heavens, and see;
 view also the skies, they are vastly high in comparison of
 6 thee. * If thou sinnest, what canst thou do to him?
 though thy transgressions are multiplied, how will it af-
 7 fect him? * If thou art righteous, what canst thou give
 8 him? or what can he receive at thy hand? * Thy im-
 piety may hurt a man like thyself, and thy righteousness
 9 may profit the son of man. * They may cry for venge-
 ance against the multitude of oppressions, they may roar
 10 aloud against the arm of the mighty. * Yet if he saith
 not, Where is God who made me, who appointeth guards
 11 over me in the night season; * Who instructeth us
 more than the beasts of the field, and giveth us more wis-

proceeded to that degree of rash-
 ness, as to charge God with injus-
 tice, on account of his dealings
 with him.

Ver. 1. Some MSS. read here
 אליהוא.

Ver. 2. The force of the particle
 ה extends itself to the latter clause.

Ver. 3. Several MSS. read אועיל.

Ver. 8. *May hurt may pro-
 fit*; there is nothing in the He-
 brew to answer this, but the sense
 plainly requires it to be so supplied
 in the English. These ellipses are
 frequent.

Ver. 9. This and the following
 verses refer to what Job had said,

I

chap. xix. 7. Four MSS. read
 מרב.

Ver. 10. I read here, with the
 Seventy, שמרות φυλακας, *guards*;
 by aphæresis for אשמרות *excubias*,
vigilias. I find the same word is
 used *Psalms* lxxvii. 5. where the
 eyelids are termed שמרות עיני, *the*
guards of the eyes. The place seems
 to be parallel to that in the xcixth
Psalms, *He shall give his angels*
charge over thee, to guard thee,
 לשמרך.

Ver. 11. Some MSS. mark the
 word מלפנו with a circle, to de-
 note its being faulty, and that the
 reading should be מאלפנו.

Ver. 12.

12 dom than the fowls of the air ; * There they may cry
aloud, but there is no deliverance from the pride of wicked
13 men. * 'Tis mere vanity, God will not hear ; the Al-
14 mighty will not even look upon it. * How much less
ought it to be said, Thou shalt not bear rule over us ;
judgment is before him, wait thou therefore patiently his
15 leisure. * But now because he visiteth not in his anger,
and because Job is deprived of knowledge by immoderate
16 self-conceit ; * Therefore openeth he his mouth rashly,
he multiplieth his discourse without understanding.

XXXVI. * Moreover Elihu proceeded, and said,

Ver. 12. The latter part of the verse is well rendered by the learned Le Clerc, *non exaudit, ita ut liberet a superbia malorum.*

Ver. 13. 'Tis mere vanity, 'tis all lost labour ; שוא hath frequently the signification of *frustra*. This version I owe to Mr. Mudge.

Ver. 14. I read תשובתנו with a sin, *non dominabere nobis* ; deriving it from the root שור *dominatus est*. The verb תחלל I make the future in pihel, from the root חול *expectavit, præstolatus est*. The particle ו signifies *igitur*.

Ver. 15. The latter clause is literally, *and he knoweth not from the abundance of self-conceit*. The word פש signifies *lascivia, petulantia* ; so *Jeremiab* l. 11.

Ver. 16. The Seventy render very justly the word הבל by *μᾶλιν*.

Chap. xxxvi, and xxxvii. Elihu

proceeds to lay before Job, the^a naughtiness of his behaviour towards God ; he desires him to consider, how vain it will prove^b. That God is almighty, and will never yield the point ; that he will administer impartial justice to all men^c. That the general course of his providence is, to favour the righteous^d ; that though he may sometimes correct them in love, yet if they submit patiently to his fatherly correction, and amend their ways, they shall enjoy all manner of prosperity^e ; but if they are stubborn, and will not submit, they only draw down greater degrees of his vengeance on themselves^f. He tells him, had he followed the former course, he had probably before now been restored to his former condition^g ; whereas by persisting in the latter, he was in a fair way

^a Chap. xxxxi. ver. 2 to 4. ^b Ver. 5, 6. ^c Ver. 7. ^d Ver. 8 to 11. ^e Ver. 12 to 15. ^f Ver. 16. ^g Ver. 17.

2 * Have patience with me a little, and I will shew thee ;

of becoming a signal example of the divine vengeance ^h. He therefore warns him, to make use of the present opportunity, lest God should cut him off while in a state of rebellion ⁱ. That with God, neither wealth, power, nor any other argument he could use, would be of any avail ^k. That God was infinitely powerful, there was therefore no resisting him ; infinitely wise, as sufficiently appeared by his works. There was therefore no escaping out of his hands ; that his purity was so great, that the sun in his presence was more dim, than the smallest ray when compared to that bright luminary ; that his holiness was manifest, from his aversion to iniquity, and his goodness in supplying the wants of his creatures ^l. That man was utterly unable to account for the least of his works ; how then dared he to attempt to penetrate the secrets of his providence, and to call him to an account for his dealings with men ? This ^m could proceed only from an unjustifiable self-conceit ; a crime which the Almighty would not fail severely to punish.

Upon the whole, the difference between the argument of Elihu, and that of the three friends, seems to be this ; they suppose him to be guilty of great crimes, which had

drawn down the divine vengeance on him, and infer his guilt merely from his suffering : on the contrary, Elihu takes it for granted, his plea of innocence was true, nevertheless thinks him exceedingly blameworthy, for his behaviour under his afflictions. He did not sufficiently consider, the infinite distance between a weak, frail, sinful creature, and an all-powerful, wise, just, and good Creator ; that instead of submitting himself, as was his duty, and owning the justice of God's providence towards him, he acts the part of the hardened sinner, and flies in the face of the Almighty ; accuses him of injustice and hard dealing ; rudely challenges him to answer for his conduct, and pretends to erect himself into an overseer of his actions. He tells him, as long as he continued in those dispositions, there was no hope of an abatement of the correction he was under ; but he might rather expect an increase of affliction, if not an utter extermination. Job himself is so sensible of the truth of what Elihu had said, that he doth not so much as attempt an answer ; and though he doth not absolutely give up the point, for it was God must convince him, and not man ; yet it undoubtedly laid the foundation of

^h Ver. 18. ⁱ Ver. 19. ^k Ver. 20, to 26. ^l Ver. 26 to chap. xxxvii. ver. 23.
^m Ver. 24.

that

3 for I have yet more to say in behalf of God. * I will
bring my knowledge from afar, I will ascribe justice to
4 my Maker. * For verily my words shall be no falsehood,
5 though the perfection of knowledge be with thee. * Be-
hold God is mighty, and he will not yield; he is mighty
6 in strength and wisdom. * He will not suffer the wicked
to escape with life, and he will administer judgment to
7 the oppressed. * He withdraweth not his eyes from the
righteous, but he setteth them with kings on the throne,

that disposition, which ended in an entire submission to God's will, and a thorough conviction of his own vileness. Here it may not be amiss to observe, that as the three friends had taken on themselves the office of the priests, Elihu takes on him that of the prophet; and the author hath dignified him with the name of Elijah (for the name is the same) the most famous prophet of the Jewish nation; him who, according to the prophet Malachi, was to be the forerunner of the great and terrible day of Jehovah. So here the author hath, with singular propriety, assigned him the same post; and made him the harbinger of Jehovah, when he makes his appearance to pronounce sentence in this cause.

Chap. xxxvi. ver. 4. I take this sarcasm to allude to what Job had said to his three friends, chap. xii. 2. *No doubt you are the men, and with you is the perfection of wisdom.* I think Elihu in modesty

would not say this of himself. Schultens, who contends for that sense, says, *fucato oratori opponit integrum scientiis, i. e. sincerum*; which how it is consistent I am not able to comprehend.

Ver. 5. As to the verb יָמַח, see the note on chap. vii. 5. its rendering here is *non cedit, God will not give up the contest.*

Ver. 7. Some commentators have imagined, that a word is lost out of this verse; but there is, I apprehend, no reason to think so. There is undoubtedly a corruption in the word וְיָשִׁיבֵם. The manuscripts read very differently; the Oxford Laud. A. 162, reads וְיָשִׁיבֵם; the Cambridge manuscripts, University, and Caius, and one of the Oratory, read וְיָשִׁיבֵם; one of the French king's reads וְיָשִׁיבֵם; but I am persuaded the true reading is that of my learned friend Mr. Mudge, וְיָשִׁיבֵם; and that it is only a transposition of the letters. The allusion is certainly to David,
U 2 and

8 and they are exalted for ever. * Nay, if they are bound
 in fetters, if they are taken in the snares of affliction;
 9 * Then sheweth he them their work, and their transgres-
 10 sions how they sat him at defiance. * He openeth also
 their ear to discipline, and commandeth that they return
 11 from iniquity. * If they will obey and serve him, they
 shall spend their days in prosperity, and their years in
 12 pleasures. * But if they will not obey, they shall perish
 by the dart; yea, they shall die for want of knowledge.
 13 * But the profligate of heart cast forth fury, they cry not
 14 even when he bindeth them. * They shall die by a vio-
 lent untimely death, and their life shall be among the de-

and his posterity. The MS. Ox-
 ford Bodley Archiv. A. 97, reads
 here לנפח ויגברו.

Ver. 8. This place plainly al-
 ludes to the story of Manasseh king
 of Judah, who, for his many trans-
 gressions of God's law, was, by
 his judgments, carried in fetters to
 Babylon; and on his repentance,
 restored to his kingdom; see 2
Chron. xxxiii. 11, 12, 13. The
 learned Le Clerc is, I find, of the
 same opinion.

Ver. 9. The particle כי signifies
 here *quo pacto*; see *Exodus* xviii.
 1. *Deut.* iv. 3. As to the sense of
 the verb יתגברו, I take it from
 chap. xv. 25. of this book.

Ver. 11. There is in this place a
 various reading, יכלו *their days o-*
verflow with prosperity; he takes
 the expression of Job, chap. xxi.
 13. concerning the wicked, where
 there is the same various reading.

Ver. 12. This seems to allude
 to the case of Amon, son of Ma-
 nasseh, who not taking warning
 by the punishment of his father,
 was afterwards slain by the con-
 spiracy of his servants.

Ver. 13. I read ישימי *eructant*;
 deriving it from the root נשם *an-*
belitum emisit. The MS. Laud. A.
 162, reads ישימי, with the point
 over the middle branch of the ש.
 The expression is of the same kind
 with that of Eliphaz, chap. xv. 13.
 Several MSS. mark the word ישימי
 with a circle, as faulty; but I think
 without reason.

Ver. 14. I have here endeavour-
 ed to take in both the significations
 of the root נער, *pueritia* and *ex-*
cussio. Mr. Mudge very judiciously
 observes, that the קרשים here
 are probably the same with the
 חרם, *they were anathema, devot-*
ed to utter destruction.

Ver. 16.

15 voted to perdition. * While he delivereth the afflicted from their trouble, and openeth their ears by tribulation;
 16 * He would have also screened thee from the edge of the broad sword, against which nothing can make resistance; and the provision of thy table should have been full of
 17 fatness: * But thou hast filled up the judgment of the wicked, therefore judgment and condemnation take hold
 18 of thee. * Surely there is wrath, take heed lest he take thee off in thy rebellion, and let not the plenteousness of
 19 redemption cause thee to go out of the way. * Will he regard thy wealth? fine gold is nothing, nor all the migh-

Ver. 16. I read מפי צר רחב *ab acie gladii lati*. This signification of the word צר is found likewise *Exod. iv. 25.* where the circumcision of Moses is related; and it is said to have been done with צר; this our translators render *a sharp flint*, but set in the margin, and which is the truer rendering, *a knife*. Again, *Joshua v. 2, 3.* Joshua is ordered to make him חרבות צרים, not as our translators render it, *sharp knives*, but *razors, knives*; for the words are both substantives, and of different genders. The verb יסית is, by Schultens, rightly rendered *removeret*; the word מוצק signifies *quicquid solidum*, as metals which have been fused, and are run into a lump. The metaphor of a great sword to express great tribulation, is frequently used in Scripture; see particularly *Isaiab xxvii. 1.* and is meant to express here, the great afflictions which

Job had undergone. The particle חת signifies in this place, as it also doth *Ezekiel xxiii. 5. contra.* See Noldius, p. 770.

Ver. 17. The verb יתמכו signifies *apprehendunt*; so *Prov. v. 22.* also *xxviii. 17.*

Ver. 18. There is an ellipsis of the verb השמר *cave*. The Oxford manuscript Bodley Archiv. F. 7, furnishes here an excellent reading, בפסק. This word will be well explained from the Arabic فسق which signifies *rebellavit, defecit, pravaricatus est*; and the noun rebellio. The words רב-כפר signify *expiatio multa*. A parallel passage is *Psalms cxxx. 7.* though not expressed exactly in the same words.

Ver. 19. The particle לא I take to signify in this place, the same as the Greek μηδεν; in the same manner as in *chap. vi. 21.*

Ver. 20.

20 tines of power. * Wish not earnestly for the night, to
 21 descend to the lower regions. * Beware, look not upon
 22 iniquity, so as to chuse it rather than affliction. * Behold
 God exalteth by his power: Who giveth a law like him?
 23 * Who can prescribe to him his way? or who dares say,
 24 Thou hast wrought iniquity. * Remember that thou
 magnify his work, which mortal men have celebrated.
 25 * All mankind gaze at it, frail man beholdeth it at a di-
 26 stance. * Behold, God is great, beyond our knowledge;
 as to the number of his years, there is no searching it out.
 27 * Who causeth the exhalations of the waters to mount on
 28 high, which form the rain in his cloud; * When the
 heavens pour down, when they drop upon man abundant-
 29 ly. * How much more, when he manifesteth the burst-
 ings of the cloud, the crash of the thunder of his pavilion.
 30 * See his lightning bursteth around him, he turneth up

Ver. 20. The root *עלה* hath in different places, the sense both of *ascending* and *descending*; the latter is the sense here, as it also is *Exodus xvi. 23. The quails descended, and covered the camp.*

Ver. 22. The author of the Vulgate hath rendered this passage very elegantly, *nullus similis ei in legislatoribus.*

Ver. 24. I make *שררו* the perfect tense in pihel of the root *שור*, *cecinit, decantavit.*

Ver. 27. The learned Schultens hath admirably illustrated this passage. The root *גרע* in the Arabic signifies *sorpsit, sublimavit*; and well describes the attraction of the

exhalations of the waters, by the heat of the sun, which do afterwards form the drops of rain. The root *זקק* signifies *conflare, eliquare*; there is an ellipsis of the pronoun *אשר* which, in the second clause.

Ver. 28. The word *אשר* is here an adverb, and signifies *quando.*

Ver. 30. The root *כסה* in the Samaritan hath the signification of *fodit*; it is used in the Samaritan version, *Gen. xxvi. 22.* to render *חפר*, and is a beautiful image of the effect of almighty power in a storm; 'tis the same thought as in *Psalms xviii. 13, 14, 15.* though expressed in other language. The allusion is to the destruction of the Egyptians

31 the bottom of the sea. * Verily by them he executeth judgment on the nations, he giveth meat in abundance.
 32 * He covereth the sun, as it were, with his hands; and that which interveneth he commandeth concerning it.
 33 * His thunder maketh proclamation before him; wrath
 XXXVII. is treasured up against iniquity. * At this, I say, my heart
 2 trembleth, and is ready to leap out of its place. * Harken attentively, and tremble at his voice; even at the
 3 sound that goeth out of his mouth. * Its flash is beneath the whole heavens, and its blaze unto the ends of the
 4 earth. * After it a voice roareth, he thundereth with the voice of his majesty; he deceiveth them not when
 5 his voice is heard. * God thundereth with his voice, he doth wonderful things, great things, and we cannot com-
 6 prehend them. * For he saith to the snow, Be thou on

Ægyptians in the Red Sea.

Ver. 33. The particle עליו here signifies *ante eum*. This is one of the noblest images in the whole poem, and hath been finely illustrated by the learned Schultens, only he hath mistaken the force of this particle; it has this sense also Judges xiv. 16, 17. Lev. xxvi. 1. 2 Sam. xii. 17. *The thunder is his harbinger, which goeth before him making proclamation*; as in the latter clause, which I read thus, מקנה אף על עולה *parata est in thesauris ira contra iniquitatem*. The particle על here imports *contra*; see Noldius, p. 693. The word מקנה is the participle pahul in pyhal, *parata est in thesauris*.

Chap. xxxvii. ver. 1. The par-

ticle אף hath here the signification of *inquam*; so Proverbs xxii. 19.

Ver. 2. Literally, *Hear diligently with trembling*. Four MSS. read קולוי

Ver. 3. Schultens hath well explained the word ישרדו from the Arabic لشر and مشر *coruscavit fulmen*; 'tis the flash of the lightning.

Ver. 4. The verb יעקב signifies *fallit*; the meaning of the clause is, when his voice is heard, they cannot mistake it for any thing else, 'tis so terrible.

Ver. 6. Here is an ellipsis of the particle על before ארץ; a parallel instance is Hosea vi. 3. ויבוא כנשם לנו כמלקוש יורה ארץ *And he shall come unto us as the rain, as the latter*

the earth; and to the rain, Drop plentifully; and to the
 7 storms of rain, Be ye violent. * He setteth a seal on the
 hand of man, that he may make known to all men his
 8 works. * The wild beast also goeth to his lurking place,
 9 and lieth him down in his den. * From the south com-
 10 eth the whirlwind, and cold out of the north. * By the
 breath of God he giveth ice, and he swelleth the waters
 11 by the thaw. * Fair weather also disperseth the cloud,
 12 his sun scattereth the cloud abroad. * This also by his
 wisdom performeth its revolution, that they may execute
 whatsoever he commandeth them, upon the face of the ha-
 13 bitable world below; * Whether it be for a tribe, or
 for his whole land, if in mercy he causeth it to come.
 14 * Give ear to this, O Job; stand still and consider the

ter and former rain on the earth.
 So also *Hab. iii. 12. Ezek. xii. 10.*
 I make מטר in the second clause a
 verb, the imperative in kal; it sig-
 nifies *copiose pluito*. גשם is *the*
gentle rain, as מטר is *the more plen-*
tiful rain; and in the plural,
 מטרות *storms of rain*. I read עזו
vehementes estote. The particle ל
 before שלג continues its influence
 throughout the verse. There is no
 need of making any alteration in
 the text, beyond that of the point-
 ing in עזו, which is certainly a verb,
 and the imperative plural in kal of
 עזו *roboravit*.

Ver. 7. *He setteth a seal on the*
hand of man. This means no more
 than that by means of the violent
 storm, mentioned in the former

verse, a stop is put to all the la-
 bours of man; by the same storm
 the wild beasts, in the next verse,
 are driven to their dens.

Ver. 10. I read the latter clause
 ורחב מים במוצק *dilatavit etiam*
aquas liquefaciendo eas. The root
 יצק hath the signification of *lique-*
faciendo effudit; as may be seen
 chap. xxix. 6. of this book.

Ver. 12. והוא. *This likewise.* It
 refers to the sun spoken of in the
 former verse. Some MSS. read
 בתחבולתיו.

Ver. 13. ארצו *his land*; the
 whole land of Canaan, the inheri-
 tance of the twelve tribes, given
 them by God; called therefore his
 land, in a peculiar manner.

Ver. 15.

15 wonderful works of God. * Dost thou know when God
 16 fixed his curb upon them, and caused the light of his
 17 cloud to shine? * Art thou acquainted with the balance
 18 of the atmosphere, the wonders of perfect wisdom?
 19 * How thy garments are warm, when the earth is at rest
 20 from the south wind? * Hast thou, with him, expanded
 21 the skies, which are smooth as a molten mirror? * Tell
 us what we shall say to him, for we cannot set our speech
 22 in order because of the darkness. * Could what I say be
 reported to him? can a man speak, pray, when he is
 21 swallowed up in amazement? * Even now men cannot
 behold the bright light, that which is in the skies, when
 22 the wind passeth over and scoureth them clean, * And

Ver. 15. Schultens hath shewn, that the phrase *על שום* signifies *cobibere, manum imponere*; this passage is by Grotius, and many other learned commentators, supposed to refer to the rainbow; when God laid his commands on the elements, that they should no more destroy the world by water, and set his bow in the cloud as a sign to man.

Ver. 16. The word *עב* signifies, in its primary idea, *density*; and is therefore applicable, not only to the clouds, but to the whole atmosphere; and in this large sense must be here understood.

Ver. 18. I read here, with the learned Capellus, *חלקים*; the comparison suits better than according to the present reading.

Ver. 19. The author here gives us an evident proof, of his great

skill in the management of the drama; as he, by degrees, prepares us for the appearance of the Almighty. His thunder and lightning at a distance had announced his coming, Elihu then trembled, and his heart was ready to leap out of his breast; but at his nearer approach, he is in the utmost hurry and confusion; he is afraid to open his mouth, he is lost in amazement; the glory of God is too dazzling for mortal eyes to bear.

Ver. 20. The version of this verse I owe to Mr. Mudge.

Ver. 21. The argument here is this; Man cannot bear to look upon the sun when he shineth in his lustre, how much less on that tremendous blaze of glory, which surroundeth the throne of the Almighty?

fair weather cometh from the north. As to God, terrible
 23 is the majesty of the * Almighty; we cannot find him
 out, he is mighty in power and judgment, he aboundeth
 24 in justice, he oppresseth not. * Therefore do men fear
 him, he regardeth not any that are wise in their own con-
 ceit.

XXXVIII. * Then spake Jehovah unto Job out of the whirlwind,
 and said,

2 * Who is this that maketh a great display of wisdom,

Ver. 24. The latter clause of this verse is a sarcasm of the same kind, as had been thrown out in the 4th verse of the former chapter.

Chap. xxxviii, to xli. Jehovah at last makes his appearance, not to dispute, but to decide. Thunders, lightnings, and a whirlwind, had announced his approach; all creation trembles at his presence; at the blaze of his all-piercing eye all disguises fall off, all glosses vanish, every heart is laid open, every motive to action is discovered. The stateliness of human pride, the vanity of human knowledge, sink into their original nothing, as fogs are dispelled by the brightness of the sun. The man of understanding, the men of age and experience, he that desired nothing more than to argue the point with God, he that would maintain his ways to his face, confounded and struck dumb at his presence, is ready to drop into dissolution, and repents in dust and ashes. He, with one

question only, shews the absolute emptiness of human abilities, and puts an end to the dispute. "Canst thou give account of any one of my works? how then dardest thou, presumptuous creature, attempt to censure my conduct in the government of the world; with the various relations of all whose parts, thou art so far from being acquainted, that thou art not able to account for any one of them?"

Chap. xxxviii. ver. 2. The root חשך in the Arabic signifies *abundare*; so Giggeius حشك المسحابة multa fuit aqua nubium, i. e. copiose pluit. حشك الخلة multo dactylo palma referta fuit, i. e. dactylis abundavit. This sense suits this passage extremely well, Quis abundare facit sapientiam? The particle כ in the latter clause signifies *de, concerning*; so 1 Kings v. 22. Jerem. xxxviii. 24. Psalm lxxxvii. 3. See Noldius, p. 149. The particle כלי signifies *ultra*; so Isaiah xxviii.

3 about reasonings above his comprehension? * Gird up
 now thy loins like a man, for I will enquire of thee, and
 4 do thou inform me. * Where wert thou when I laid the
 5 foundations of the earth? if thou knowest, declare. * Say,
 who fixed the proportions of it, to be sure thou knowest;
 6 or who stretched out the line upon it? * Upon what
 were its foundations fixed, or who laid the corner stone
 7 thereof? * When the morning stars sung together, and
 8 all the sons of God shouted for joy. * When the sea was
 shut up with doors, when it burst forth as an infant that
 9 cometh out of the womb. * When I placed the cloud
 for its robe, and thick darkness for its swadling band.
 10 * When I fixed my boundary against it, when I placed a
 11 bar and gates. * When I said, Thus far shalt thou come
 and no farther, and here shall a stop be put to the pride

xxviii. 8. בלי מקום rightly rendered by the Vulgate, *ut non esset ultra locus*; to which the Syriac version also agrees.

Ver. 4. The word בנה is the imperative in hiphil, the ה being taken away *per aphæresin*, as is common in verbs of that conjugation; it signifies *instrue*. So it is likewise used chap. xxxiv. 16. to the note on which please to refer. The division into verses hath caused this passage also not to be thoroughly understood.

Ver. 8. Here is an ellipsis of the words כילר *sicut infans*. The whole clause will then be easy, without altering the pointing of the verb יצא, and supposing it a parti-

ciple; it will then be rendered, *quando erumperet sicut infans ex utero egrediens*.

Ver. 10. A parallel passage is Prov. viii. 29. בשמו לים חקו ומים לא עברו פיו *When he fixed its boundary to the sea, that the waters might not overflow its shores*. The same thought is finely expressed Jer. v. 22. *Will ye not tremble at my presence? who have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it; nay, though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it.*

Ver. 11. One MS. of the Oratory reads תוסף.

12 of thy waves. * Haft thou since thy days commanded
 the morning? haft thou caused the dayspring to know
 13 its place? * To take hold on the ends of the earth, that
 14 the wicked may be shaken out of it. * It may change its
 form like sealing wax, yea, they may set themselves in array
 15 at earliest dawn; * Yet shall their light be withholden
 from the impious, and the lofty arm shall be broken.
 16 * Haft thou been at the sources of the sea? haft thou tra-
 17 versed the depths of the abyfs? * Have the gates of
 death been opened to thee? yea, haft thou seen the gates
 18 of the shadow of death? * Haft thou confidered tho-
 roughly the extent of the earth? declare if thou knowest
 19 it all. * Which is the way to the habitation of light, and

Ver. 13. Five MSS. read לאהו.

Ver. 14. This passage, I think, alludes to the destruction of the Ægyptians in the Red Sea; those are *the wicked* in the 13th verse. The first clause belongs to the earth, and the change of its appearance, when the morning first dawns; the alteration made in its appearance, being compared to the impression of a seal on wax; the second clause to Pharaoh and his host, "They might set themselves in array, to pursue the Israelites at peep of day, but they should never see the light of the morning." The word לבוש, both in the Chaldee and Samaritan, signifies *flamma, lumen*. So Zech. xii. 6. *I will make the governors of Juda like a hearth of fire; it should be rendered, like a flaming firebrand.* In the Hebrew it is

כביר אש; this the Chaldee paraphrast renders כלבוש די נור. The particle כמו signifies *quum*, as in Gen. xix. 15. וכמו השחר עלה. *And when the dawn arose.* This the Samaritan version renders זעענא

זענא. without doubt corruptly for לבוש aurora. The change of the two letters in the old Samaritan, or Phœnician character, is very easy; the shape of the ע being O, and that of the ב is q, as appears by the alphabet prefixed to the very learned Mr. Swinton's dissertation on the Citan inscriptions.

Ver. 15. This expression of *breaking the arm*, is particularly applied to the Ægyptian monarch, Ezek. xxx. passim.

Ver. 18. Cod. Reg. 29, and O-rat. 42 and 53, read התכוננת.

Ver. 22.

20 the place of darkness where is it? * Surely thou canst
 guide us to its border, yea, certainly thou canst shew the
 21 roads which lead to its house. * Thou must know, for
 thou wert born at that time; as to the number of thy
 22 years, they are exceeding many. * Hast thou been at the
 storehouses of snow, hast thou seen the magazines of hail?
 23 * Which I have reserved for the time of calamity, for the
 24 day of battle and war. * Which is the way that the light
 is divided, that the east wind diffuseth itself over the
 25 earth? * Who prepared the watercourse for the over-
 flowing of waters, and a path for the blaze of the thun-
 26 der? * To cause it to rain on the land where there is no
 inhabitant, on the desert where there is no husbandman;
 27 * To drench the waste and desolate ground, and to cause
 28 the bud of the tender herb to spring. * Hath the plenti-
 ful rain a father, or who hath begotten the drops of dew?
 29 * From the womb of whom issued the ice, and the hoar
 30 frost of heaven who begot it? * The waters cover
 themselves, as it were, with stone; yea, the surface of the
 31 great deep groweth solid. * Canst thou retard the sweet
 season of Chimah, or canst thou lengthen the short days

Ver. 22. Some MSS. read *אוצרות*.

Ver. 23. This alludes to the destruction of the five kings of the Amorites at Bethhoron by Joshua, when the Lord destroyed their army by large hailstones; see *Joshua x. 11*.

Ver. 25. The root *פָּלַג* signifies *separavit, divisit*; and has likewise the signification of *setting apart to a peculiar use*. The Seventy render this word rightly *ἡα-*

μασεν.

Ver. 27. Three MSS. read *מוֹצָא*.

Ver. 31. Literally, *Canst thou bind up the pleasures of Chimah; or canst thou loose the contractions of Chesil?* These two constellations are supposed to bear rule, the former in the month of May, the latter in November; but as to what relates to the astronomy of the ancients, 'tis all uncertainty.

Ver. 32.

- 32 of Chefil? * Canst thou bring out Mazzaroth in its season, Gaish also and his sons canst thou guide them?
 33 * Knowest thou the ordinances of the heavens? wouldest
 34 thou fix the seat of its government on the earth? * Canst
 thou exalt thy voice to the clouds, and will the abundance
 35 of waters cover thee? * Canst thou send forth lightnings, and will they go? will they say also to thee, Here
 36 are we? * Who hath implanted wisdom in the inward parts? or who hath given discernment to the eyes?
 37 * Who can by wisdom clear up the skies? yea, who can cause the bottles of heaven to pour down abundantly?
 38 * When the ground hardneth into a solid lump, and the clods cleave close together.
 39 * Canst thou hunt the prey for the lions, canst thou
 40 fill the troop of the young lions? * When they couch in

Ver. 32. Five MSS. of the French king, and the Oratory, read *התוציא*.

Ver. 36. I take the meaning of the word *שכני* from the Samaritan *עצמ* *oculi*. The *ש* and *ס* being letters of the same organ; and this word *סכני* is used to render the Hebrew *עין oculus*, in Numbers xi. 6. and Deut. xxxiv. 12.

Ver. 37. The root *ספ* *ספיר* in the Arabic, signifies *scopis mundavit, everrit*; it must have had the same sense in the Hebrew, since the same word is used chap. xxvi. 13. to express the brightning of the heavens; and from the same root comes *ספיר*, the *sapphire stone*, so called from its transparent blue, resembling a serene sky.

Ver. 39. *חית כפירים cateruam leunculorum*. *חית* is a noun of the constructive form, and is frequently used to signify *caterua*; so 2 Sam. xxiii. 11. *The Philistines were gathered together in a troop לחיה*; and in the 13th verse the word appears in this very constructive form, *And the troop of the Philistines pitched in the valley of Rephaim, חית פלשתים*. Also Psalm lxviii. 11. *חיתך ישבו בה*, *Thy congregation shall dwell therein*. Psalm lxxiv. 19. *חית ענייך אל תשכח לנצח*, *Forget not the flock of thy poor for ever*.

Ver. 40. The force of the particle *כי* in the first clause of this verse, continues to the second clause; as doth that of the same particle in the second clause of the

their dens, when they abide in the covert, to lie in wait.

41 * Who can provide for the raven his food, when his young ones cry aloud unto God, when they wander for want of
xxxix. meat? * Knowest thou the season when the wild goats of the rock bring forth? hast thou observed when the
2 hinds do calve? * Canst thou number the months they fulfil, and dost thou know the season when they bring
3 forth? * They bow themselves, they bring forth their
4 young; they cast out their sorrows. * Their young ones are in good liking, they grow up in the field, they go off,
5 and return not unto them. * Who turned out the wild as
6 free, or who loosed the bands of the wild as? * To whom I have appointed the wilderness for his dwelling,
7 and the thicket for his habitation. * He laugheth at the bustle of the city, he regardeth not the cries of the driver.
8 * The range of mountains is his pasture, he seeketh after
9 every green thing. * Will the buffalo be willing to serve

41st verse, to the third clause of the same verse. This makes all clear, and there is no need to suppose the word יתעו *vagantur* to be a participle.

Chap. xxxix. ver. 1. Cod. Reg. 29, and Orat. 59, read חולל.

Ver. 2. One of the king's MSS. and three of the Oratory, read תספר.

Ver. 3. Cod. Orat. 42, reads חבליהן. The MSS. mark the two verbs תפלחנה and תשלחנה with a circle, to shew, as father Houbigant imagines, that they are one in the place of the other. He makes the version thus, "They bow them-

selves, they burst with their pains, they throw forth their young.

Ver. 4. Two MSS. of the Oratory read בכר *in pascuo*.

Ver. 5. Cod. Reg. 29, and Orat. 59, read מוסרית.

Ver. 6. The word מלחה, as hath been shewn in note on chap. xxx. 4. signifies *halimum*, a kind of shrub; so that I think it is badly rendered *the barren land*; it is the particular kind of covert in which those beasts delighted.

Ver. 9. רים. This hath been rendered *the unicorn*; and Bochart hath supposed it to be the oryx, called by the Arabs algazel; but the

10 thee, will he lie the whole night by thy crib? * Canst
 thou bind the buffalo with his harness in the furrow, will
 11 he harrow the vallies after thee? * Canst thou depend
 upon him because his strength is great, and wilt thou leave
 12 thy labour to him? * Wilt thou trust to him that he
 will bring in thy feed, that he will gather it into thy barn?
 13 * The wing of the ostrich is triumphantly expanded,

the learned Schultens hath, I think, given convincing arguments, that it is the Arabian buffalo, an animal of the bull species, but absolutely untameable; and which the Arabians frequently hunt, as appears by the poets there cited.

Ver. 12. Cod. Orat. 59, read with the Massora ישיב; but it was afterwards altered to the present reading, to give occasion for the *keri* in the margin.

Ver. 13. רננים. Bochart hath, I think, fully proved, that this is the ostrich, called so from the root רנן, *quia vocem canoram habet*; see Hierozoicon, lib. ii. cap. 17. They who render נעלסה *exultat*, do not seem to take notice, that 'tis a verb in niph'al, the passive voice. The root עלם hath another signification, that of *expansion*. So Prov. vii. 18. נתעלסה נאהבים, *Let us give a loose to love*. There is an ellipsis of the particle ל in the latter clause, before חסידה. I think St. Jerom hath rightly rendered the word נצח *accipitris*, so he pointed it; and the word נצח, in both Chaldee and Syriac, hath the same signification;

the ה and נ are easily mutable. The best commentary on the whole passage, is the account given by Marmol, in his Africa, of this bird, which take in his own words: "Abestruz, que los Alarabes llaman naama, es una ave salvage, de la forma del ganso, y muy mayor que el, es muy alto de pies, y tiene el cuello de mas de quatro, o cinco palmos en largo: el cuerpo es muy gordo, y en las alas, y en la cola, tiene grandes plumas negras y blancas (como las de la ciguenna) y algunas pardas: no puede bolar, mas corre mucho, ayudando se con el batir de las alas, y de la cola: y quando va corriendo, se hiere el proprio con los espolones que tiene en los pies. Cria se en desiertos secos, donde no ay agua; y pone diez y doze huevos juntos en el arena, tamannos como una gran bola, y algunos menores. Dizen que tiene tan poca memoria esta ave, que acabado de poner los huevos, se le olvida el lugar donde los dexo, y assi en llegando la hembra al lugar donde ay huevos, que

though the strong pinion be the portion of the stork and
 14 the falcon. * Though she leaveth her eggs on the ground,
 15 and warmeth them in the dust; * Yet she forgetteth
 that the foot may crush them, and that the wild beast of
 16 the field may break them. * She hardneth herself against
 her young ones, as if they were not hers; her labours are
 17 in vain for want of foresight. * Because God hath depriv-
 ed her of wisdom, and she hath no portion in understand-
 18 ing. * Whensoever she extendeth herself in height, she
 19 scorneth the horse and his rider. * Hast thou given bra-
 very to the horse, hast thou clothed his neck with the

“ que sean suyos, ono, se echa fo-
 “ bre ellos y los empolla, y en fa-
 “ liendo los pollos, luego corren
 “ por el campo a buscar de comer,
 “ y son tan ligeros quando pequen-
 “ nos, antes que les narca la plu-
 “ ma, que no ay poder los alcan-
 “ çar.” The ostrich, which the
 Arabians call naama, is a wild
 bird of the shape of a goose, but
 much bigger than that; it is very
 high upon legs, and has a neck of
 more than four or five spans long:
 the body is very gross, and in its
 wings and tail it has large feathers
 black and white (like those of the
 stork) and some grey; it cannot fly,
 but it runs very fast, in which it is
 much assisted by the motion of its
 wings and tail: and when it runs,
 it wounds itself with the spurs
 which it has on its legs. It is bred
 in the dry desarts, where there is
 no water, and lays ten or twelve
 eggs together in the sand, as large

as a great bowl, and some less.
 They say that this bird hath so
 little memory, that as soon as she
 hath made an end of laying the
 eggs, she forgets the place where
 she left them; so that when the
 hen comes to a place where there
 are eggs, let them be her own or
 not, she sets abroad upon them,
 and hatches them; and as soon as
 the chicken are hatched, they im-
 mediately run about the country to
 look for meat; and they are so nim-
 ble, when they are little, before
 their feathers grow, that 'tis im-
 possible to overtake them. Here
 'tis proper to take notice, that the
 likeness of the feathers of this bird,
 to those of the stork, is only in
 colour.

Ver. 16. I read here בלי פקדה
absque providentia.

Ver. 19. I render רעמה with the
 learned Bochart, *the mane*. The
 reasons by him alledged, Hierozo-
 Y icon,

20 crested mane? * Canst thou make him afraid like the
 21 grasshopper? the strength of his snorting is terrible. * He
 paweth in the valley, he exulteth in his strength; he go-
 22 eth forth to meet the battle. * He maketh a mock at
 fear, neither is he terrified; he turneth not back at the
 23 fight of the sword; * Though the quiver rattle against
 24 him, the glittering spear and the javelin. * For eagerness
 and fury he swalloweth up the very ground, he can
 scarcely contain himself when the trumpet soundeth.
 25 * When the trumpet soundeth again, he saith, Ahah,
 yea, he smelleth the battle afar off, the thunder of the
 26 captains and the shouting. * Doth the hawk soar aloft
 by thy wisdom, doth he spread his wings to the south?
 27 * Is it at thy command that the eagle mounteth up, that
 28 he buildeth his nest on high? * He pitcheth his tent on
 the rock, yea, he abideth all night on the crag of the
 29 rock. * He diggeth himself a strong hold therein, his
 30 eyes behold his prey at a distance. * His young ones
 also suck the blood, and where the slain are there is he.

icon, lib. ii. cap. viii. p. 117, et seq. are, I think, perfectly conclusive.

Ver. 23. כִּירֹן is a missile weapon, probably the same as the *pilum*.

Ver. 24. for the sense of the verb יִאֲמִין, see note on chap. xxix. 24.

Ver. 25. One of the king's MSS. and three of the Oratory, read שׁוֹפֵר.

Ver. 26. Two MSS. of the Oratory read כְּנָפֵי.

Ver. 28. Three MSS. of the Oratory read יִתְלוֹן.

Ver. 29. The word מְצוּרָה signifies, according to Schindler, *locus natura aut arte munitus, receptus*; חָפַר *fodit, excavavit*. This is one of the places, where the dividing the book into verses hath confounded the sense. The particle מִשָּׁם signifies *ibi*; so *Isaiab* lxv. 20. *Amos* ix. 4.

Ver. 30. Two MSS. of the Oratory read וְאַפְרָחֵי.

Chap. xl.

XL. 15 * Behold now Behemoth, whom I made as well as thee,

Chap. xl. The former part of this chapter is evidently the conclusion of the poem, but by some accident is got out of its place. See the note on chap. xlii. 7.

Ver. 15. *Behemoth*; a noun of an Ægyptian termination, as Borchart observes, certainly the hippopotamus, or river horse, a creature found in the river Nile. Two descriptions of him, one among the ancients, the other a modern, who saw the creature, may be in the room of a commentary; the first is from Achilles Tatius, lib. iv. Ετυχον ποταμιον θηριον ανδρες τεθηρακοδες θεας αξιον· ιππον δε αυτον τε Νειλα εκαλεον οι Αιγυπιοι· και εστι μεν ιππος, ως ο λογος βλεβαι, την γαστρα και της ποδας, πλεον οσον εν χηλη χιζει την οπλην· μεγεθος δε καλα βεν τον μεγαισον, δρα βραχεια, και ψιλη τερχων, οτι και το παν της σωματις ετως εκει, κεφαλη περιφερης ε σμικρα· εγλυς ιππος παρειαι, μυκλος επι μεγα κεχηνως, και πνεων πυρωδη καπνον, ως απο πηγης πυρε· γλυς δρεια, ωσει και παρειαι· μεχρη των κροσφων ανοιγει το στομα· εχει δε κυνοδεντας καμπυλως, καλα μεν την ιδεαν και την θεσιν ως ιππος, το δε μεγεθος εις τετραπλασιον. And soon after, την φυσιν της θηρας καταλεγων . . . ως εστι μεν αδηφαγωτατον, η ποιειται τροφην ελον ληιον. *Forte fortuna viri aliquot fluviatilem belluam spectatu non sane indignam comprehenderant; quam Nili*

*equum Ægyptii appellant: reveraque et ventre, et pedibus, sicut opinio fert, equus est, nisi quod scissas ungulas habet: corporis magnitudine maximum quemque bovem æquiparat. Cauda ei brevis est, et pilorum asperitate, quemadmodum corpus etiam reliquum, carens. Caput rotundum, non parvum: maxillæ fere equinæ, nares perquam patulæ, et ignitum fumum tanquam ignis scaturigines quædam spirantes; mentum latum, quemadmodum etiam maxillæ: oris hiatus ad tempora usque protensus: dentes qui canini vocitantur, curvi, forma et situ equinis similes: verum triplo majores. And a little lower, belluæ naturam referens, voracissimum esse animal aiebat, ita ut segete plenum totum campum absumat. And a little lower, τα γαρ αλλα εστιν αλκιμωτατα, κα το δερμα φερει τραχυ και εκ εβελει πειθεσσι σιδηρας τραυματι, αλλ' εστιν ως ειπεν ελεφας Αιγυπιοι. *Est enim cum reliquis omnibus sui partibus robustissimum, tum cute adeo dura, ut ferro etiam cedere nolit, meritoque elephantem Ægyptium dici potest.* The other is from a modern traveller, the Sieur Thevenot, who saw one of those animals at Cairo: "Cet animal etoit
" de couleur quasi tannee, il avoit
" le derriere tirant fort a celui du
" buffle, toutefois ses jambes etoi-
" ent plus courtes et grosses; fa
Y 2 " grandeur*

16 he eateth grafs like the ox. * See now, his ftrength is in
 17 his loins, and his vigour in the ligaments of his belly. * He
 erecteth his tail like a cedar, the finews of his thighs are
 18 twifted together, * His bones are like brazen pipes, his
 19 backbone is like a bar of iron. * He is the principal of
 the works of God, he who made him hath furnished him

“ grandeur etoit femblable à celle
 “ du chameau; fon muffle à celui
 “ d’un bœuf, il avoit le corps deux
 “ fois gros comme un bœuf; la tête
 “ pareille à celle d’un cheval, et
 “ auffi groffe; les yeux petits; une
 “ encolure fort groffe; l’oreille pe-
 “ tite; les naseaux fort gros et ou-
 “ verts; les pies tres gros, et affez
 “ grans, et prefque ronds, et avec
 “ quatre doigts chacun, comme
 “ ceux de crocodile; la queue
 “ petite comme un elephant, et
 “ peu ou point de poil fur la peau,
 “ non plus que l’elephant; il avoit
 “ à la machoire d’en bas, quatre
 “ dents groffes, et longues d’un de-
 “ mi pied, dont deux etoient cro-
 “ chues et groffes comme des cor-
 “ nes de bœuf, et il y en avoit une
 “ a chaque coté de la gueule, les
 “ deux autres droites, et de meme
 “ groffeur que les deux crocs, et
 “ avançoient en long en dehors.”
 Whoever hath a mind to fee more,
 will confult Bochart Hierozoicon,
 lib. v. cap. 15. and Ludolph. Hift.
 Æthiop. Comment. p. 155 to 159.
 The particle ע here fignifies *æque*
ac; the fame fenfe it has *Ecclef. ii.*
16. 1 Chron. xxv. 8. Pfalm cvi. 6.

Ver. 17. The three Oxford ma-
 nuscripts, Bodley Archiv. F. 7. Sel-
 den Archiv. A. 65. Bodley 97, read
 here יִהְפֹּן; and fo did Pocock 348,
 יִהְפֹּן; but the letter first written
 hath been ftuck through, and a פ
 written over the rafure, as appears
 by the difference of the ink. The
 fenfe of this word I take from
 the Arabic حَفَزَ which, in the
 eighth conjugation, fignifies *cum*
impetu erupit, se proripuit, which
 is very appofite here; as I think,
 with Mr. Mudge, that the word
 זנב must be applied here as *cauda*
 in the Latin, to the parts of gene-
 ration; for the word אֵן is used in
 Scripture frequently to exprefs the
 generative vigour. פִּחְרִי *femorum*
ejus. That this is the meaning of
 this word, Bochart hath, I think,
 proved with great clearnefs.

Ver. 18. The Seventy have, I
 think, rightly rendered גֵּרָם by ῥα-
 χίς, *the backbone*.

Ver. 19. The word רִךְ figni-
 fies frequently *opus*; and this pas-
 fage is accordingly rendered by the
 Seventy ἀρχὴ πλάσματος, *princi-*
pium formationis. The fame ex-
 preffion is in *Prov. viii. 22. Jeho-*
vab

20 with his scythe, * Because the mountains bring forth for
 him his provender, where all the beasts of the field take
 21 their sport. * He lieth down beneath the shady trees,
 22 under the covert of the reed, and in the fens. * The shady
 trees cover him, they are his harbour, the willows of the
 23 river compass him round about. * Should an inundation
 of the river suddenly overtake him, he would not be in the
 least fear, he trusteth that he can spout forth Jordan
 24 through his mouth. * Who can take him in his streams?

vah named me the principal, or first of his formation, before the works that he made afterwards. In which place I think the verb קני would be best explained from the Arabic قن which hath, in the fourth conjugation, the signification of *cognomen imposuit*; which I think is the sense in that place, and not *acquisivit*. Cod. Orat. 42, reads קניש. The word חרב is well rendered by Bochart, *harpen*; 'tis the instrument with which this animal gathers his food.

Ver. 21. The learned father Houbigant makes an alteration in the several members of those two verses, rendering them thus; "He lieth down secretly beneath the shady trees, The reed and the fens cover him, the shady trees are his harbour, the willows of the river compass him round about."

Ver. 23. The Seventy render the former clause rightly, εαν γενηται πλημμυρα. One MS. of the king's, and two of the Oratory, read יחפו.

The verb יניח in the latter clause signifies *he will spout out*; 'tis in hiphil, so that it cannot be applied to *the river*. The particle לא must be here rendered *per*, as in *Numbers* xxv. 8.

Ver. 24. The very learned Ludolphus hath observed, that this verse must be rendered interrogatively, which will carry in it the strongest negation; for this animal cannot be taken whilst in the water; for so I render בעיניו, *in rivis ejus*; so *Deut. viii. 7. A land of brooks of waters, of streams*; the same word עינות and lakes. This noun hath also the plural termination masculine; so *Gen. xxxviii. 14 and 21. Tamar is said to sit down בפתח עינים prope portam fontium*; and בעינים *prope fontes*. The way of taking those animals is related by Achilles Tatius, and may explain this passage well: απαλη δε ταυτη παρει την αγραν επιληρησαντες γαρ αυτες τας διελθοντας, συγμα ποιησαμενοι, επικαλυπτεσιν ανωθεν καλαμη και

25 can cords be drawn through his nose? * Canst thou draw out leviathan with a hook? canst thou bind his jaws

και κωμασιν· ὑπο δε την των καλαμων μηχανην ἔσαναι καὶ ὡς ξυλινον οικημα, τας θυρας ανευγμενον εις τον οροφον τε βοθρον, και την πλωσιν τε θυρεῶν λοχαν· τον μεν γαρ επιβαντα φερεαδ ὄθυσ, και το οικημα φωλεα δικην ὑποδεχεαδ, και τας κυνηγείας εκβορυνίας ὄθυσ επικλειαν τε πωμαῖα τας θυρας, και εχεν ἔτω την αγραν, επει πρετε γε το καρτερον, εδεις αν αὖτε προλησειεν βια. *Hac autem fallacia capiuntur; observatis enim locis in quibus degat, venatores fossam excavantes, arundinibus terraque superne cooperiunt, inferne vero arcam ligneam sub calamis constituunt, cujus fores ad fossæ altitudinem adaperatæ sint, deinde occulto aliquo in loco, donec bellua deciderit expectant; eam vero super ascendentem deorsum statim ferri, atque ab arca tanquam a cubili excipi; tum venatores celeriter accurrere, ac fores claudere, illoque modo bellua potiri, quoniam tanti aliquo roboris sit, ut vi a quoquam capi nequeat.* The latter clause is, when literally rendered, *Canst thou bore his nose with cords?* But, as Schultens hath very judiciously observed, 'tis *perforatio unco facta*, in order to introduce a cord, to lead him about at pleasure. It is very remarkable, that this cord in the ox's nose, is what serves instead of a bit, to guide him. The Sieur Tavernier relates this in his voyage

to Indostan, vol. ii. p. 29. where having mentioned that oxen are used instead of horses, for travelling, he says, "Ces bœufs se laissent manier comme nos cheveux, et n'ont pour tout mors, qu'une corde qui leur passe par le tendon du muffle, ou des narines." So that this boring his nose, and introducing the cord, was not in order to take him, but to keep him in order, and make him serviceable when taken.

Ver. 25. *The leviathan.* This is by Bochart proved to be the crocodile; by arguments which are, I think, strictly conclusive. This verse relates to the manner of taking them, and therefore the best commentary on it will be to transcribe, from several authors, the manner how they are taken. Thevenot, vol. ii. chap. 72. "Pour prendre ces animaux, on fait quantité de fossés au bord de l'eau, qu'on couvre de batons et autres choses semblables; puis quand ils viennent à passer sur ces fosses, principalement, lorsque l'eau croit, qui est le temps auquel on en prend le plus, parce qu'ils s'éloignent alors d'avantage, ils y tombent, et n'en peuvent plus sortir; alors on les laisse jeuner plusieurs jours; puis on leur descend de certains lacets à nœuds

26 with a cord? * Canst thou put a bandage about his nose?
 27 canst thou bore his cheeks with a thorn? * Will he make
 many supplications unto thee? will he address thee with
 28 flattering words? * Will he make a covenant with thee?
 29 wilt thou take him for a servant for ever? * Wilt thou
 play with him as with a bird? yea, wilt thou bind him
 30 for thy maidens? * Will the companies of merchants
 drive a bargain for him? shall he be divided among the

“nœuds coulans, avec quoi on leur
 “lie le museau; puis on les tire de
 “la.” Those lacets are the חבלי
 here mentioned; and this shews
 that the word לשון is not to be un-
 derstood of the tongue only, but of
 the whole fauces, what he calls le
 museau. Maillet, description de
 l’Egypte, p. 32*. speaking of this
 animal, says, “La maniere dont
 “on les prend, est differente, et
 “quelquefois assez singuliere. La
 “plus ordinaire est de creuser le
 “long du Nil de grands fossez,
 “que l’on couvre de paille, et ou
 “cet animal va se precipiter. On
 “en prend quelquefois avec des
 “hameçons, en leur mettant pour
 “appas, un quartier de cochon, ou
 “de lard, dont ils sont fort friands.”
 The root שקע in the Samaritan
 hath the sense of *ligavit, cinxit*;
 and this sense, I think, it hath in
 the Hebrew, Numbers xi. 12. on
 the prayer of Moses to God, the
 fire was restrained from proceeding
 farther. The idea of binding up
 is strong here. So also Ezek. xxxii.
 14. where the usual overflowing of

the Nile is threatened to be re-
 strained, this word is used. *Then
 will I withhold אשקיע their waters,
 and their rivers will I cause to run
 like oil, saith the Lord Jehovah*;
 so it should be rendered.

Ver. 26. The word אגמון hath
 the signification of *funis junceus, a
 rope of rushes*; this was to tye his
 mouth fast, as the thorn was to
 prevent him getting off the band-
 age. It is usual to this day to fasten
 the fauces of the crocodile, when
 taken. See Maillet description de
 L’Egypte, p. 33*.

Ver. 28. *For ever*. This alludes
 to the custom among the Israelites,
 of boring a hole through the ear of
 a servant, after which he was to
 be a servant for ever. See Exodus
 chap. xxi. 1. and following verses.

Ver. 30. חברים. *The companies*;
 that is, the caravans of merchants.
 יכרו is the future in kal of the root
 כרה *emit, acquisvit*. So Hosea iii.
 2. אכרה לי *emi eam mihi*. Deut.
 iii. 6. מים תכרו מאתם *aquam e-*
metis ab iis.

Ver. 32.

31 merchants? * Canst thou fill his skin with barbed irons,
 32 and his head with fish spears? * Be sure thou strike
 XLI. 1 home, mind thy blow, rely not on a second stroke. * See
 he is deceived in his expectation, will he also faint away
 2 at the sight of him? * There is no one so resolute that
 he will rouse him, Who then is he that can look me in
 3 the face? * Who hath made me any present that I may
 requite him? whatsoever is beneath the whole heavens is
 4 mine. * I will not pass over in silence his limbs, nor any
 thing of his bravery, nor the gracefulness of his proportion.
 5 * Who can strip off his outer robe? who will come with-
 6 in his double row of teeth? * The doors of his face who
 7 can open? his teeth round about are terrible. * Strong
 8 scales cover his back, shut up with a close seal. * They
 shut so close one upon another, than no air can come be-
 9 tween them. * They stick close one to another, they are
 10 compact, and cannot be separated. * When he sneezeth,
 the light sparkleth; his eyes are like the eyelids of the

Ver. 32. The root שום in the
 Syriac hath the signification of *vul-
 nus inflixit*; which is very apposite
 to this place. I should chuse to
 render it, "Plunge thy weapon up
 to the hilt."

Chap. xli. ver. 2. The true ren-
 dering of the word אכזר is *atrox*,
stern, undaunted. יעירני *suscitabit*
eum. This gives light to the pas-
 sage, chap. iii. 8. *ready to rouse the*
leviathan; the same phrase is used.

Ver. 3. הקדימני, *prævenit me*.
 It means, by some present or offer-
 ing. So *Micah vi. 6. Wherewith-*
all shall I come before the Lord,
 אקדים.

Ver. 5. פני לבושו, *faciem vesti-*
menti ejus, the scaly coat which co-
vers him all over. בכפל רסנו, *in-*
tra duplicitem faucium ejus. So
 the Seventy render it εις δε πρυμνα
 των οφθαλμων αυτου αν εισελθοι.

Ver. 7. I read גאודו *dorsum ejus*.
 The aleph is the original vowel re-
 maining and no more. The MS.
 Oxford Marshall, N° 1. omits the
 word entirely.

Ver. 10. Literally, *His sneez-*
ings cause the light to sparkle. The
 eyes of the crocodile were used
 as an hieroglyphic by the ancient
 Egyptians, to denote the rising of
 the

11 dawn. * Firebrands go out of his mouth, and sparks of
 12 fire leap out of it. * Out of his nostrils issueth smoak, as
 13 out of a boiling pot or cauldron. * His breath kindleth
 14 coals, and a flame issueth out of his mouth. * Strength
 taketh up its abiding place in his neck, and before him
 15 danceth destruction. * The flakes of his flesh cleave
 close together; they are firm about him, they cannot be
 16 moved. * His heart is as solid as a stone, yea, it is hard
 17 as a piece of the nether millstone. * When he riseth up
 the mighty are afraid, for very terror they fall to the
 18 ground. * Should the sword reach him, it cannot stand
 19 before him; the spear, the dart, nor the pike. * He
 20 counteth iron as straw, and brass as rotten wood. * The

the sun. So Horapollo in Hieroglyphicis, lib. i. sect. 65. Αναλολην δε λεγοντες, δυο οφθαλμους κροκοδειλα ζω- γεραφουσιν, επειδη προ παντος σωματος ζωσ οί οφθαλμοι εκ της βυθου αναφαινονται. *Ortum vero significantes, geminos crocodili oculos pingunt, propterea quod ante totum corpus animalis oculi e profundo apparent.* It may probably be, that the author had this hieroglyphic in view.

Ver. 14. I read here with the Seventy *אברה* *απωλεια*, *destruction*; it makes a much nobler image. The MS. Oxford Marshall, N^o 1. reads *דאנה*.

Ver. 16. Cod. Orat. 42, reads *משאתו*.

Ver. 17. *משברים יתחטאו*, *præ terroribus prostraverunt seipsos humi*. The root *שבר* hath often the sense of *terror*. So 2 Sam. xxii. 5.

The terrors of death compassed me. From this word hath been probably derived the English word *shiver*. The root *שח* in the Chaldee signifies *sensim se demisit*; in the Arabic *سح* *prostravit humi*; so in this place, *they swooned away*.

Ver. 18. *שריה*. This is certainly a missive weapon, and of the largest size. The termination *יה* denotes it, as hath been rightly observed by the learned Mr. Chappelow; therefore when I render it *a pike*, I would have it understood of such an one as the *sarissa*, used by the Macedonian phalanx; or such as were shot from the balista, or other warlike engines.

Ver. 20 *נהפכו* *are thrown about*; he dasheth them about with as much ease as if they were stubble. An extraordinary instance of the

arrow cannot make him flee, he throweth about fling-
 21 stones like stubble. * He accounteth the stones of the
 engine like stubble, he mocketh at the brandishing of the
 22 javelin. * His nether parts are like sharp potsherds, he
 23 dasheth himself on the mud like a threshing cart. * He
 causeth the deep to boil like a pot, he maketh the sea like
 24 a pot of ointment. * He maketh a path to shine after
 25 him, he accounteth the deep as his habitation. * Upon
 earth there is not his like, that is made without fear.
 26 * He will look upon any thing with contempt, be it ever
 so high; he is king over all the sons of rapine.

force of a crocodile is related by Maillet, Description de L'Egypte, p. 33*; take it in his own words: "J'en vis l'année dernier un de douze pieds, qui n'avoit pas mangé depuis trente cinq jours, avant toujours eu pendant ce temps la, la gueule fermée; d'un coup de queue, il renversa cinq ou six hommes et une balle de café comme je pourrois renverser six pions d'un jeu d'échets." What force then must one of twenty have, and in its full strength, not weakened by so long a fast? The Sieur Thevenot also speaks of one that he had stript of his skin, and says, That he was so strong, tho' but eight feet in length, "that a-pres qu'on l'eut renversé sur le dos, quatre personnes se mirent chacun les deux pies sur lui, durant qu'on lui fendoit le ventre, et il se remuoit avec tant de force, qu'il les faisoit tomber tous quatre de dessus lui." Part ii.

chap. 72.

Ver. 22. *His nether parts*; that is, the extremities of his coat of mail end in sharp points like the teeth of an harrow. The word חרוץ is, I think, rightly rendered by Bochart, *tribula*, which was a little cart, or dray, used for threshing corn, made of rough boards; and in former times, before the invention of flails, it supplied their place. ירברב signifies *sternit se*; 'tis in *pihel*, *he throws himself about*.

Ver. 24. I read לשיבה *pro habitatione*, from the root ישב *sedit*. So 2 Sam. xix. 32. בשיבתו, *tempore mansionis suæ*. The verb יחשב is plainly the future in *kal*, *reputat*. The MS. Oxf. Laud. A. 162, reads here לחשיבה.

Ver. 26. Mercer, I think, judges rightly, that יראה in this place is to be taken in the sense of *despicere*, *he looks with contempt upon*.

Chap.

- XLII. 1 * And Job answered Jehovah and said,
 2 * I know that thou art able to do every thing, and that
 3 wisdom cannot be attained without thee. * Who is this
 that pretends to disclose the wisdom which is incompre-
 hensible? Surely I spoke what I did not understand,
 wonders beyond my reach which I could not know.
 4 * Hear now, for I myself will speak; I will demand of
 5 thee, and do thou inform me. * I have heard of thee by
 the hearing of the ear, but now mine eye seeth thee.

Chap. xlii. ver. 2. Cod. Orat. 59, read ידעתי. The word מוֹמָה, I am apt to believe, is here used in a good sense, and means *prudence, wisdom, knowledge*; and I am induced to be of this opinion, from consideration of the verb יִבְצֵר. The root בִּצַּר in the Arabic hath the idea of *vision*, from whence, by metaphor, it comes to signify *knowing, understanding*; and, as a verb, signifies, *rem percepit, novit*; it implies an intuitive knowledge of any thing; the verb here is the future in niph'al. The particle מ here signifies *absque*. So Prov. xx. 3. כְּבוֹד לְאִישׁ שֶׁנֶּחֱמָה לִי, *Honor viro est vivere absque lite*. Isaiah lvi. 11. פָּנֵינוּ אִישׁ לִבְצֹעַ מִקְצָהּ, *Respexerunt quisque ad lucrum suum absque fine ejus*. Micah iii. 6. לֵילָה לְכֶם מִחֻזּוֹן וְחֹשֶׁךְ לְכֶם מִקְצָהּ, *Propterea nox erit vobis absque visione, tenebræ etiam vobis erunt absque divinatione*; so that, I think, the version must be, *Et absque te neutiquam acquiri queat solertia*.

Ver. 3. The recollection of Job in this and the two following verses is inimitably fine, and begins the catastrophe of the poem, which is truly worthy of what precedes. The interrogatory clauses in the beginning of this and the next verses, are repetitions of what Jehovah had said; the latter part of this verse, and the fifth and sixth verses, are Job's conclusions. The root עָלַם in the Arabic signifies *scientia polluit*; and in hiphil the same verb will signify, *scientiam edocuit*. And this sense of the root עָלַם may, I think, be found Psalm xxvi. 4. עִם נִעְלָמִים, *I walk not with self-conceited persons*. These are the same with the מְתֵי שׁוֹא, *the men of vanity*, in the former part of the verse, of which the latter clause is exegetical. The particle בְּלִי signifies here *supra, ultra*; so Isaiah v. 14. בְּלִי קָה, *supra modum*.

Ver. 5. The verb אִמָּאֵם signifies *an utter dissolution*, as hath been observed

6 * Wherefore I am ready to drop into dissolution ; yea, I repent in dust and ashes.

XL. 1 * Then spake Jehovah unto Job, and said,

2 * He that disputeth with the Almighty, should be chastised ; he that will argue the point with God, ought to answer for it.

3 * And Job answered Jehovah, and said,

4 * Behold I am vile, what answer can I make thee ? I have lain my hand on my mouth. I have spoken once, but I will not reply ; twice also, but I will add no more.

6 * Then spake Jehovah unto Job out of the whirlwind, and said,

7 * Gird up now thy loins like a man, I will enquire of
8 thee and do thou inform me. * Wilt thou also disannul
my judgment ? wilt thou condemn me, that thou mayest
9 be justified ? * Hast thou then an arm like God, or canst

observed in note on chap. vii. 5.
and chap. xxxvi. 5.

Chap. xl. ver. 1. The MS. Oxford Marshall, N^o 1. reads here *מִן סַעֲרָה*, and without the final *ן*.

Ver. 2. The learned Mercer reads *יִסָּר* *recederet*, and it makes a very commodious sense here, and is agreeable to the reading of the Vulgate ; who render it, *Nunquid qui contendit cum Deo tam facile conquiescit ? utique qui arguit Deum, debet respondere ei :* and the Septuagint favour this reading, when they render it *Μη κελσιν μετὰ ἱκανῶς ἐκκλινεῖ, ἐλεγχῶν δὲ Θεὸν ἀποκρηθήσεται αὐτὸν ;* and the version would then be, *Should be that would con-*

tend with the Almighty draw back ? He that would argue the point with God should make him some kind of answer. Nevertheless, on considering that the MS. Oxford Laud. A. 162, reads *יִסָּר*, I am inclined to think that this is the right reading, and that the above version is the right one ; and the argument will be this, " 'Tis not sufficient that thou repentest in dust and ashes, the contending with God is a crime that deserves chastisement ; and, according to strict justice, thou oughtest to answer for it." The latter clause of the verse refers to chap. xiii. 3.

Ver. 8. Five MSS. read *חַבֵּשׁ*.

Ver. 11.

10 thou thunder with a voice like him? * Deck thyself
 now with excellency and loftiness, clothe thyself with ma-
 11 jesty and glory. * Pour forth the fury of thy wrath,
 cast a look only on every one that is proud, and humble
 12 him. * Look on every proud thing, and bring it low;
 13 and tread down the wicked in their place. * Hide them
 in the dust together, shut up their faces in the secret place.
 14 * Then will even I confess unto thee, that thine own right
 hand can save thee.

XLII. 7 * And it came to pass, after Jehovah had spoken these
 words unto Job, that Jehovah said unto Eliphaz the Te-
 manite, My wrath is kindled against thee, and against thy
 two friends; because ye have not spoken of me what is

Ver. 11. Literally, *Scatter a-
 broad the fury of thy wrath*. The
 particle ו before ראה signifies *tan-
 tum*. The latter part of this poem
 seems to be at present in pretty great
 disorder; whether it hath happen-
 ed from the carelessness of the tran-
 scriber, or (which I think more
 likely) that the skins of parchment
 which composed the roll, by some
 accident, changed their places: I
 think, however, it may be easily
 rectified. 'Tis plain from the 7th
 verse of the xlii^d chapter, that Je-
 hovah is the last speaker in the po-
 em; if then, immediately after the
 end of the xxxixth chapter, we sub-
 join the 15th verse of the xlth chap-
 ter, and place the fourteen first
 verses of the xlth chapter immedi-
 ately after the 6th verse of the xlii^d
 chapter, and by that means make

them the conclusion of the poem,
 all will be right, and this verse
 will be in its natural order; the ac-
 tion will be complete by the judg-
 ment of the Almighty, and the ca-
 tastrophe of the poem be grand and
 solemn.

Chap. xlii. Jehovah having thus
 confounded all the false reasonings
 of Job, and sufficiently humbled
 his pride, now proceeds to the con-
 demnation of the principle of the
 three friends, which he declares
 not to be right. As an atonement
 therefore for their behaviour, he
 commands them to offer a sacrifice
 for themselves; and as some a-
 mends to Job, they have the mor-
 tifying penance enjoined them, to
 beg his prayers in their behalf. He
 whom they had represented as the
 vilest of men, was the only inter-
 cessor

right, like my servant Job. * Therefore take now unto you seven bullocks, and seven rams, and go to my servant Job, and offer for yourselves a burnt offering, and let my servant Job pray for you: for him will I accept: that I may not deal with you according to your crime; for ye have not spoken of me what is right, like my servant Job.

9 * So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went, and did according as Jehovah commanded them. Jehovah also accepted Job.

10 * And Jehovah turned the captivity of Job, after he had prayed for his friends. Also Jehovah gave Job twice as

11 much as he had before. * Then came unto him all his brethren, and all his sisters, and all that had been of his acquaintance in former times; and they eat bread with him in his house, and they condoled with him, and comforted him, over all the evil which Jehovah had brought upon him. And they gave him every man a piece of law-

cessor whom God would accept. Job having complied with their request, and thereby given an example of the sublimest morality, that of not only forgiving injuries, but doing good to those who had injured him, is now in a right disposition of mind, and becomes a proper object of the divine favour, which is immediately extended to him. He is restored not only to his former prosperity, but, as a compensation for his past sufferings, it now flows in upon him in a double tide, which he enjoys to a very old age, and leaves to a numerous posterity.

Ver. 8. One of the king's MSS. and one of the Oratory, read אֵילִם. Here is an ellipsis of the particle כ before נָבִלָה; this word signifies *scelus, flagitium*. So Judges xxvi. 6, 10. and in divers other places. See Noldius, note 1321. The Seventy have rendered לעשות נבלה *απωλεσα αν*, as supposing נבלה to signify *cadaver*; so that they would render it *faciendo vos cada-vera*.

Ver. 9. Cod. Reg. 29, Orat. 42, read צופר.

Ver. 11. Cod. Orat. 42 and 53, read קשיטה. אחיותיו; this certainly signifies no more than *probæ mone-*

ta

¹² ful money, and every man a jewel of gold. * And Jeho-
 vah blessed the latter end of Job, more than his begin-
 ning: for he had fourteen thousand sheep, and six thou-
 sand camels, and a thousand yoke of oxen, and a thousand
¹³ she asses. * He had also seven sons, and three daughters.
¹⁴ * And he called the name of the first Jemima, and the
 name of the second Kezia, and the name of the third Ke-
¹⁵ renhappuch. * And in all the land were no women found
 so fair as the daughters of Job: and their father gave
¹⁶ them inheritance among their brethren. * And Job lived
 after this an hundred and forty years, and saw his sons,
 and his sons sons, even four generations. So Job died,
 being old and full of days.

tæ The word נִזְם is properly a
nose jewel, commonly enough worn
 in the East even unto this day. See
 Herbert's travels, p. 124, where a
 draught of them may be seen;
 they are commonly set with jewels.

Ver. 12. One royal MS. and two
 of the Oratory, read מראשיתו.

Ver. 13. Three MSS. read שלש.

Ver. 16. Cod. Orat. 53, reads
 ויראה.

A P P E N D I X.

TO Note on chap. i. ver. 4. This custom of making large entertainments on their birth-days was common to the orientals. So Herodotus relates of the Persians, lib. i. p. 55. Edit. Gronovii. Ημερην δε απασεων μαλιστα εκεινην τιμαν νομιζουσι τη εκατος εγενετο. εν ταυτη δε πλεωδαιτα των αλλων δικαιοσυ προτιθεσθαι εν τε οι δδαιμονες αυτων, βουν η ιππον η καμηλον η ονον προτιθεσθαι ολκς οπλς εν καμινουσι οι δε πενητες αυτων τα λεπτα των προδατων προτιθεσθαι.

To Note on chap. iv. ver. 6. There is also an instance of such a construction, Jerem. xxiii. ver. 18. מי הקשיב דברו וישמע Quis auscultavit et decretum ejus audivit? for קשיב signifies properly *to hearken to, to listen to*, not *to hear*.

To note on chap. iv. ver. 12. Goliath makes the noun *سماط* to signify *carmen in quo terna quaternave bemistichia similiter desinunt*, and *سماط series et ordo rerum*.

To note on chap. v. ver. 5. Upon a nearer view of this word *צמ*, I am inclined to believe, the present reading may be right; and that it is not derived from either of the roots *צמ*, or *צמ*, but from the root *צמ*, which root

though it doth not appear in the *Hebrew Lexicons* in general, is yet taken notice of by *Schindler*, and he gives it the signification of *sitivit*, and quotes for it, *Ruth ii, 9.* וצמתי rightly rendered in our english Version, *when thou art athirst*. This can by no Analogy be derived from *צמ*, but from *צמ* it is perfectly regular. This root is, I think, likewise to be found, *Judges iv. 19.* Sifera says to Jael, *Give me, I pray thee, a little water to drink*, כי צמתי, rightly rendered, *for I am thirsty*. The Masora here indeed notes, that an *א* is wanting, but this is only on a supposition, that it is derived from *צמ*, whereas making *צמ* the root, it will be perfectly regular, the tzere supplying the place of the *י*, as is very usual; so that this word *צמתי* may be the participle benoni kal, for *צמתי* or *צומתי sitientes*. The Arabic root *صام* hath also the signification of *sitivit*, and the noun *صائم sitiens, sitibundus*; this form naturally runs into the manner of the hebrew quiescents in the second radical *י*, and the participle will be *צמתי*, so that on the foot of either derivation, it is equally regular.

gular. This root likewise in the Æthiopic retains the signification of *aruit, exsiccatus est*.

To note on chap. viii. ver. 19. But on farther consideration I know not whether this might not be more properly rendered, *Behold him, his very trace is blotted out*; making the word מִשׁוֹשׁ the participle pahul of the root מִשָּׁשׁ. This root مَش in the Arabic, hath the signification of *miscuit, conturbavit*, and is applied as here, to the altering the face of a country, by the sweep of a torrent, so as that no mark remains of its former appearance. So Giggeius صشاشة الأرض *terra quam torrenserodat*, and this is very probably the sense here; *every trace of the wicked man is obliterated, there is not the least sign of him remaining*.

To note on chap. ix. ver. 5. But on consideration of the Arabic root دَع, from whence not improbably this verb may have been derived, the signification of which is, *permanfit, constitit, quiete egit*, I imagine this passage may with great propriety be rendered in this manner. *Who removeth the mountains, and they have no stability, when he overturneth them in his anger. They cannot abide firm in their places*. And in this sense the verb יָדַע is (if I mistake not) used Psalm i. 6. כִּי יֹדַע יְהוָה דֶּרֶךְ צְדִיקִים for *Jehovah establisheth the way of the righteous, permanere*

facit, *but the way of the wicked shall be destroyed*.

To note on chap. xvi. ver. 10. The MSS Bodley Archiv. F. 7. and Marshall No. 1. read יָדַע.

To note on chap. xviii. ver. 11. So Sifera is said, Judges iv. 5. *When his army was routed before Barak, to have lighted down off his chariot, and to have fled away on his feet*. The same expression is used.

To note on chap. xxii. ver. 18. I read with the Seventy in the latter clause מִנֵּנוּ they render it Βαλὴ δὲ ἀσεβῶν πορρω ἀπ' αὐτῶν.

Note on chap. xxix. ver. 3. I think the author here alludes to the golden candlestick or lamp, which was continually burning before the most holy place in the temple; so that the phrase of the lamp of God shining on his head, means, his being under the benefit of the Mosaic dispensation. This he enjoyed in former times, but now by means of his uncleanness, he was deprived of it; he could not go up to consult the oracle of God. That the Jews used this expression, to denote the temple worship is certain; for the 18th day of the month Ab, was antiently kept as a strict fast among them, (though now obsolete,) because on that day Ahaz shut up the doors of the temple, and put an entire stop to the public service; and this they expressed by, *the*

A a

lamp

lamp of God in the temple was extinguished. It will be no objection to this interpretation, that Job was of the Gentiles, and consequently could have no concern in that dispensation; because the author was certainly a Jew, and speaks in the terms of his own law, and doth not support the characters of any of his speakers, but makes them reason in the manner of the Jews throughout the whole poem, as any person may clearly see who reads it with attention.

Note on chap. xxxviii. ver. 16.

As the word  signifies not only the sea, but a river, lake, or pond, in short any large collection of waters, as hath been shewn in *note on chap. xiv. ver. 12.* and as the author appears to have been thoroughly acquainted with Ægypt, I should not be averse from rendering this clause. *Hast thou been at the sources of the river?* meaning the Nile.

To note on chap. xxxix. ver. 99. I think it very probable, that the true reading in the seventy is *Φοβου*, as Bochart hath corrected it.



I N D E X

O F

H E B R E W W O R D S

Explained in this BOOK.

א		chap. ver.
אבה	in אבה אבה <i>naves inimicitiae</i>	ix, 26.
	illustrated from the Syriac and Arabic versions.	
אכל	<i>planities</i>	xxix, 25.
	illustrated from the Chaldee paraphrase on	
	<i>Judges</i> vii. 22. xi. 23. <i>Numb.</i> xxxiii. 49.	
אגם	in אגם <i>funis junceus</i>	xl, 26.
אול	in אול <i>improbus</i>	v, 3.
און	<i>afflictio, calamitas</i>	v, 6.
	illustrated from <i>Habbacuc</i> iii. 7.	
אור	<i>terrorem concepit</i>	iii, 8.
	illustrated from the Arabic root اعر	
אלף	in אלף <i>didicit</i>	xv, 5.
	illustrated from <i>Prov.</i> xxii. 25.	
אמן	<i>firmum et stabilem esse, in hiphil</i>	{ xxix, 24.
		{ xxxix, 24.
אמש	<i>ager, campus</i>	xxx, 3.
	illustrated from the Syriac ܐܡܫ <i>ager.</i>	
ארן	<i>radius textorius</i>	vii, 6.
אתה	<i>placitum, id cui aliquis consensit</i>	xxi, 29.
ב		
באה	<i>animadvertit</i>	xvii, 10.
	illustrated from the Arabic roots باء, باء and	
	بء recordatus est rei postquam e mente excidisset.	
ברי	<i>territorium urbis, vicos enim velut ramos urbis</i>	} xvii, 16.
	<i>censebant</i>	
A a 2		ברי

ברי	<i>squalor</i>	chap. ver. xviii, 13.
	illustrated from the Arabic root <i>س</i> <i>squalor</i> , <i>habitus corruptus</i> .	
בהמות	<i>Hippopotamus</i>	xl, 15.
בוא	in hiphil <i>אבי</i> <i>per apocopen pro adduco</i>	xxxiv, 36.
בוא	in <i>תבואה</i> <i>proventus</i>	xxii, 21.
בון	in hiphil <i>בנה</i> imperative, <i>animum adverte</i>	{ xxxiv, 16.
	illustrated from <i>Psalms</i> v. 1.	{ xxxviii, 4.
	in <i>תכינו</i> <i>diserte agatis</i>	xviii, 2.
	in hithpael <i>אתכונו</i> <i>animum adverti ad</i>	{ xxiii, 15.
		{ xxxi, 1.
בכר	<i>præcox</i> , <i>πρωιμ</i>	xviii, 13.
	illustrated from <i>Jer.</i> xxiv. 2. <i>Hosea</i> ix. 10.	
בלע	<i>membratim dilaceravit</i>	x, 8.
בצע	<i>abscidit</i>	xxvii, 8.
בצר	<i>acquisivit</i>	xliv, 2.
	illustrated from the Arabic root <i>س</i> <i>rem per-</i> <i>cepit, novit</i> .	
ברח	<i>veētis</i>	xxvi, 13.
	illustrated from <i>Isaiah</i> xxvii. 1.	
ברך	<i>valedicere</i> , <i>πολλα χαριεν εαν</i>	i, 5.
ברק	<i>fulgur, per metaphoram, coruscatio armorum</i>	xx, 25.
ברר	in <i>בור</i> <i>sapo</i>	ix, 30.
בשש	<i>cunctatus est</i>	vi, 19.
בתולה	<i>Bætylia, idola ab Urano excogitata (vide sis San-</i> <i>choniathonem apud Eusebium) postea, ut verosi-</i> <i>mile est, Teraphim dicta</i>	xxxv, 1.
ג		
גאל	<i>vindicavit</i>	iii, 2.
	<i>vindex</i>	xix, 25.
גבה	in <i>גבי</i> <i>ampullæ, verba turgida et inflata</i>	xiii, 12.
גבר	in hithpael <i>התגבר</i> <i>sefe roboravit</i>	{ xv, 25.
		{ xxvi, 9.
גדל	<i>colluctando se implicavit</i>	vii, 17.
גדיש	<i>acervus frumenti in horreo jacens, tumulus</i>	{ v, 26.
		{ xxi, 32.
גוה	<i>exaltatio</i>	xxii, 29.
גוח	in hiphil <i>יגח</i> <i>cum impetu prodire vel erumpere</i>	{ xxxviii, 9.
	<i>fecit</i>	
		גלד

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	chap. ver.
גלך <i>cutis lacera et discissa</i>	xvi, 95.
גלמוד <i>effæctus filicis instar</i>	iii, 7.
גנה <i>stirps</i>	viii, 16.
illustrated from <i>Numb.</i> xxiv, 6.	
<i>Esther</i> i, 5. and from the	
Arabic root <i>جنت radix, stirps.</i>	
גר <i>fluxus aquarum</i>	xxviii, 4.
illustrated from the Arabic root <i>جرى fluxit.</i>	
גרם <i>spina dorsi, εχιν</i>	xl, 18.
גרע <i>sorpsit, sublimavit</i>	xxxvi, 27.
ך	
דבר in דברי <i>placita, eloquia quibus causa defenditur in</i>	} ix, 14.
judicio	
דבק lege דבח <i>scidit, fidit</i>	xix, 20.
illustrated from the Arabic root <i>دبح</i>	
דכא <i>tundendo trivit</i>	xix, 2.
דרך <i>opus</i>	xl, 19.
illustrated from <i>Proverbs</i> viii, 22.	
ה	
הבל <i>temere, ματαιως</i>	xxxv, 16.
הכר <i>mirabiliter se obfirmavit</i>	xix, 3.
הלא <i>ad incitas adigit</i>	xvi, 7.
הלך <i>debito cultu veneratus est</i>	} xxxi, 5.
הלך in הלכו <i>consuetudinem multis annis continuatam</i>	} xxxiv, 8.
denotat	
התל in התלים <i>ludificationes</i>	i, 4.
	xvii, 2.
ז	
זאת <i>hoc modo</i>	xix, 26.
illustrated from <i>Gen.</i> xlv, 17.	
זחל <i>cunctatus est</i>	xxxii, 6.
זכר in זכרון <i>monumentum quodvis</i>	xiii, 12.
זמם in מזמה <i>solertia</i>	xlii, 2.
illustrated from <i>Prov.</i> viii, 12. in note on chap.	
xi, 7.	
זנב <i>cauda, membrum generationis denotans</i>	xl, 17.
	קק

זקק	<i>conflavit, eliquavit</i>	chap. ver. xxxvi, 27.
ח		
חבל	<i>destruxit</i>	xxxiv, 31.
	illustrated from <i>Isaiab</i> xiii, 5. <i>Eccles.</i> v. 5.	
חרל	<i>cessavit ab officio</i>	xix, 14.
חול	in pihel תחולל <i>præstolatus est, expectavit</i>	xxxv, 14.
חויז	in חוצות <i>campos</i>	v, 10.
	illustrated from <i>Prov.</i> viii, 26. <i>Psalms</i> cxliv, 13.	
חוק	in חק <i>statutum</i>	xxiii, 14.
חוש	<i>sensus, sensibilitas</i>	xx, 2.
	illustrated from the Arabic root حش <i>erubuit.</i>	
חטא	<i>transgressus est</i>	x, 14.
חטא	<i>bumi seipsum prostravit</i>	xli, 17.
	illustrated from the Chaldee and Arabic roots of the same signification.	
חיה	in חי <i>fera</i>	xxviii, 21.
	in forma constructiva חית <i>caterva</i>	xxxviii, 39.
	illustrated from 2 <i>Sam.</i> xxiii, 11, 13. <i>Psalms</i> lxviii, 11. also lxxiv, 19.	
חנה	<i>clamare cum gemitu</i>	iii, 21.
	illustrated from the Arabic root حن	
חנם	in חנמה <i>versutia</i>	xi, 6.
	illustrated from <i>Jer.</i> iv, 22.	
חלה	<i>rapido cursu transit</i>	{ iv, 15. xiv, 21.
חלה	<i>convalluit</i>	
	illustrated from <i>Isaiab</i> xl, 31.	xxix, 20.
חלה	<i>excidit</i>	xi, 10.
	illustrated from <i>Isaiab</i> ii, 18.	
חלה	in חליפות <i>mutationes</i>	x, 17.
	in חליפת <i>forma constructiva, decessio e statione</i>	xiv, 15.
חלק	in לחלק <i>partialiter</i>	xvii, 5.
חלש	<i>percussit</i>	xiv, 11.
	illustrated from <i>Exodus</i> xvii, 13.	
חנה	in חנות <i>hospitium, diversorium</i>	xix, 17.
חפז	<i>erexit</i>	xl, 17.
	illustrated from the Arabic root حفز <i>cum impetu erupit, se proripuit</i>	
2		חפז

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חפץ <i>cimelia, res pretiosæ</i>	181
illustrated from <i>Prov. viii. 11.</i>	chap. ver.
חפר <i>fodit, excavavit</i>	xxii, 3.
חפש <i>in libertus</i>	xxxix, 29.
illustrated from <i>Exodus xxi, 2, 5.</i>	iii, 19.
חצץ <i>pleno numero exivit</i>	xxi, 21.
חקר <i>penetralia</i>	{ xi, 7.
חרב <i>vastavit in מהרב vastatus, desolatus</i>	{ xxxviii, 16.
חרב <i>harpe</i>	v, 15.
חרב <i>in sepulchra præstantiora</i>	xl, 19.
illustrated from the Arabic root حرب	iii, 14.
חרף <i>prosperitas</i>	xxix, 4.
illustrated from the Arabic خرف autumnus	
חרון <i>tribula</i>	xli, 22.
חשב <i>reputabit</i>	xli, 24.
חשך <i>in hiphil מחשיך abundare faciens</i>	xxxviii, 2.
illustrated from the Arabic root خشك abundavit	
חשך <i>tenebrescit</i>	xxii, 11.
חשך <i>tenebræ</i>	iii, 4.
per metaphoram calamitas	xx, 26.
illustrated from <i>Joel ii, 2. Isaiah viii, 22.</i>	
ט	
טחן <i>permoluit</i>	xxxi, 10.
טפל <i>tabellas scripsit</i>	xiv, 18.
י	
יבל <i>in יובלו producantur</i>	xxi, 30.
in יובל effertur	xxi, 32.
יד <i>brachium</i>	iv, 3.
illustrated from <i>Jer. xxxviii, 12.</i>	
יוד <i>projecit in נודד projiciendus</i>	xv, 23.
illustrated from <i>Joel iii, 3. Nabum iii, 10. Obadiab xi.</i>	
ידע <i>contrivit</i>	ix, 5.
illustrated from <i>Judges viii. 16. Prov. x. 9. Ezek. xix. 7.</i>	

ידה

ידף	<i>excutiat</i>	chap. ver.
יהר	<i>arrogantia, superbia</i>	xxxii, 13.
יום	in ימיו <i>tempora exequendis judiciis statuta</i>	xvi, 10.
	in יומו <i>natalem suum</i>	xxiv, 1.
	illustrated from chap. iii, 1.	i, 4.
	in כל-הימים <i>annuatim, omnibus annis</i>	i, 4.
יכח	in הוכח <i>redargutus</i>	vi, 25.
	in להוכח <i>ad insultandum</i>	vi, 26.
	illustrated from 2 Kings xix, 3.	
יכל	<i>prævaluit, potentior est</i>	xxxix, 23.
	illustrated from Gen. xxxii, 26, 29.	
ים	<i>stagnum fons, lacus</i>	xiv, 12.
יסר	<i>castigavit</i>	xl, 2.
יעל	in hiphil יעילו <i>culmen scandunt, culminant</i>	xxx, 13.
	illustrated from Prov. x. 2.	
יפע	<i>illustre fecit</i>	x, 3.
יפת	<i>demonstravit in תפת monstrum, portentum</i>	xvii, 6.
יצב	in להתיצב <i>sistere se</i>	i, 6.
יצק	<i>dissolvit, fudit</i>	xxii, 16.
	in מוצק <i>quicquid solidum</i>	xxxvi, 16.
	<i>liquefaciendo effudit in nomine מוצק liquefactio</i>	xxxvii, 10.
	illustrated from Job xxix, 6.	
ירא	in יראה <i>pavor, timor</i>	iv, 6.
	illustrated from Job xxii, 4.	
ירט	<i>præcipitem dedit in exitum</i>	xvi, 11.
	illustrated from the Arabic root طرأ <i>exitum fatale et ineluctabile.</i>	
ירש	in hiphil תוריש <i>corrodere, consumere facis</i>	xiii, 26.
	illustrated from Deut. xxviii, 42.	
	in מורשי <i>corrosiones</i>	xvii, 11.
ישב	in שיבה <i>habitatio</i>	xli, 24.
	illustrated from 2 Sam. xix, 32.	
ישה	<i>extitit in תושיה subsistentia, aliquid permanens</i>	vi, 13.
ישר	<i>æquus</i>	vi, 25.
	in ישרהו <i>coruscatio fulminis</i>	xxxvii, 3.
	illustrated from the Arabic لشر and شر <i>coruscavit fulmen.</i>	

I N D E X.

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chap. ver.

כ

- כבר** *superbivit, se extulit* xxxiv, 24.
illustrated from the Arabic root *كبر* and its use
in the version of 1 Sam. ii, 3. 2 Kings xix, 27.
- כבר** *multiplicavit* vi, 3.
illustrated from Judges xx, 20. 1 Kings iii, 9.
1 Kings x, 2. Nahum iii, 3.
- כון** in *נכון parata est* xii, 5.
collocavit aliquid super pedamentum forte xxi, 8.
in *תכונה basis, folium quod paratum est in basi firma* xxiii, 3.
כון in *הכנה verificavit* xxviii, 27.
כזב in niphath *אכזב falso delatus sum* xxxiv, 6.
כזר in *אכזר atrox* xli, 2.
- כחש** *abnegavit* { viii, 18.
xvi, 8.
- כחר** *excidit, irritum fecit* vi, 10.
illustrated from the use of the Æthiopic root
כחר in the version of Acts xviii, 15. 1 Cor. i, 11.
- כידון** *pilum* xxxix, 23.
כידור *grex circumfusus* xv, 24.
כל *pabulum virens, herba* xxiv, 24.
illustrated from the Arabic root *كل* of the same
signification.
- כלה** *cessavit omnino* iv, 9.
desiderio vehementi affectus est xix, 27.
illustrated from Psalm lxxxiv, 3. also cxix.
82. 123.
- כלה** *absolvit* xxi, 13.
in *תכלית perditio* xxviii, 3.
כסה *fodit* xxxvi, 30.
illustrated from the Samaritan version of Gen.
xxvi, 22.
- כסל** in *כסלה stultitia* iv, 6.
כסף in niphath *desiderio captus fuit* xiv, 17.
illustrated from Gen. xxxi, 30.
- כעש** *impotentia iræ* v, 2.
כרה *emit, acquisivit* xl, 30.
illustrated from Hosea iii, 2. Deut. iii, 6.

B b

כרר

כרר	<i>insultavit</i>	chap. ver.
חשכ	in הנכשחים <i>divertit</i>	vi, 27.
	illustrated from the Arabic root كسح of the same signification.	xxviii, 4.

ל

לאה	<i>molestē fers</i>	iv, 2.
לאט	<i>incantatio</i>	xv, 11.
	illustrated from <i>Exodus</i> vii, 11, 22. also viii, 14.	
לבש	in לבוש <i>aurora</i>	xxxviii, 14.
	illustrated from the Chaldee version of <i>Zech.</i> xii, 6. and the Samaritan version of <i>Gen.</i> xix, 15.	
לוע	<i>exæstuvit, cum impetu erupit</i>	vi, 3.
לעג	in תלעג <i>subsannatio</i>	xxi, 3.
לפת	<i>declinavit huc, illuc</i>	vi, 18.
	illustrated from the Arabic لفت <i>inflexit, contorsit.</i>	
לקח	<i>disciplina, βιωσις</i>	xi, 4.
לשן	in לשון <i>fauces</i>	xl, 25.
	<i>obloquium</i>	v, 21.
	illustrated from <i>Psalms</i> cxl, 12. <i>Jerem.</i> xviii, 18. <i>Ezek.</i> xxxvi, 3.	

מ

מאס	idem quod מסס <i>dissolvit</i>	{ vii, 5.
		{ x, 3.
מטר	<i>copiose pluit</i>	{ xlii, 6.
		{ xxxvii, 6.
מלוח	<i>halimus</i>	{ xxx, 4.
		{ xxxix, 6.
מלט	in יתמלטו <i>sese proripiunt</i>	xix, 20.
מלך	in מליך <i>consilium</i>	xii, 17.
מלל	<i>fabulatus, nugatus est</i>	viii, 2.
	in מלים <i>sententiæ proverbiales</i>	vi, 26.
מסס	<i>dissolvit</i>	vi, 14.
מצא	<i>affecutus est</i>	xi, 7.
	illustrated from <i>Prov.</i> viii, 12.	
	in מוצא <i>lavacrum</i>	xxviii, 1.
	illustrated from the same root in the Syriac <i>de-</i>	
	<i>facavit,</i>	

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 כ כאשר quando,
 xxix, 25. from Gen. xii, 11.
 Ecclef. iv, 17.

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 Job xxxi, 18.
 כי quare, quamobrem,
 xxxii, 1.
 כי qui, quæ, quod,
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 I Sam. xxii, 22.
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- כי *quo pacto*,
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 xxxvi, 9. } { Deut. iv, 3.
 { 1 Kin. xx, 7.
 { 2 Kin. v, 7.
 כי *quod*,
 xvi, 22. from Exod. iii, 11.
 כי *sed*,
 xiv, 17. from Gen. xxxi, 30.
 כי *si non*
 xxxi, 18. from 1 Sam. xiv, 44.
 2 Sam. iii, 9.
 כי *tum*,
 xix, 28. from 1 Sam. ii, 21.
 כמה *quam raro*,
 xxi, 17.
 כמה *quot*,
 xiii, 23. from Gen. xlvii, 8.
 2 Chron. xviii, 15.
 Psalm cxix, 84.
 כמו *perinde ac*,
 xix, 22.
 כן *satis*,
 ix, 35. from Judges xxi, 14.
 ל
 ל *a, ab*,
 xxxi, 10. } from Prov. xiv, 20.
 27. }
 ל *ad*,
 xxi, 30. from Prov. xvi, 14.
 xxi, 31.
 ל *contra*,
 { Deut. i, 41.
 i, 22. } fr. { 2 Sam. xxi, 5.
 xxx, 13. } { 2 Kings v, 7.
 { Pf. xxxvii, 12.
 ל *decet*,
 iii, 23. from Job v, 2.
 I vi, 14.
 ל *instar*,
 vi, 26. from Joshua vii, 5.
 Isaiab i, 31.
 ל *loco, vice*,
 xvii, 12. } fr. { Gen. xi, 3.
 xxxiii, 6. } { Exod. ii, 10.
 { 1 Sa. xiii, 22.
 ל *pro*,
 xxxiii, 23. from Esther x, 3.
 Prov. vi, 1.
 ל *quantum ad*,
 xxviii, 28.
 ל *μὴδεν, nibili*,
 vi, 21.
 xxxvi, 19.
 ל *αἰσχῆται, evanuit, abiit*,
 iii, 26.
 ל *contra me*,
 xxiii, 5. from Psalm xli, 6.
 lxxi, 10.
 ל *pro me*,
 xix, 27. from Gen. xxxi, 42.
 Psalm lvi, 10.
 xciv, 16.
 cxviii, 6.
 ל *sicut ego*,
 xxxiv, 34.
 לפני *tanquam, instar*,
 iii, 24.
 מ
 מ *absque*,
 xlii, 2. from Prov. xx, 3.
 Micah iii, 6.
 Isaiab lvi, 11.
 מ *coram, in conspectu*,
 xxxiii, 21. fr. Num. xxxii, 22.
 Jer. li, 5.
 Ch. iii.

in,
 Ch. iii, 11. from Jer. xx, 17.
 ut non,
 xxxiv, 30. fr. 1 Sam. viii, 7.
 Psalm xxix, 2.
 מלפני *tanquam, ad instar,*
 iv, 19. from Deut. xvii, 18.
 contra,
 xxxi, 23. fr. Deut. xxxiii, 7.
 Psalm xliii, 1.
 מעט *brevi,*
 x, 20. from Haggai ii, 6.
 משם *ibi,*
 xxxix, 29. from Isa. lxxv, 20.
 Amos ix, 4.
 מתחת *infra,*
 xxvi, 5. from Gen. i, 7.
 Exod. xxx, 4.
 Deut. iv, 18.

נ
 נא *age,*
 i, 11. from Gen. xviii, 21.
 Exod. iii, 3.
 x, 11.

ע
 ער *quum,*
 viii, 20. from 1 Sam. i, 22.
 על *contra,*
 xxxvi, 33.
 עלי *apud,*
 xxix, 4. fr. Psalm cxxxi, 2.
 עלי *intra me,*
 xxx, 16. from Hosea xi, 8.

עלי *juxta,*
 xxix, 7.
 עלי *propter,*
 xxix, 7.
 עלי *sit mihi,*
 x, 1. from Judges xix, 20.
 Prov. vii, 14.
 עלי-ידי *more solito,*
 i, 14. from 2 Chron. xxix, 27.
 Ezra iii, 10.
 Jerem. v, 31.
 עלי-ידי *pro libitu,*
 xvi, 11.
 עלי *ante eum,*
 xxxvi, 33. from Jud. xiv, 16.
 17.
 Lev. xxvi, 1.
 2 Sam. xii, 17.
 עם *æque ac,*
 xl, 15. from 1 Chron. xxv, 8.
 Psalm cvi, 6.
 Eccles. ii, 16.
 עם *contra,*
 ix, 14. } from Psalm xciv, 6.
 xi, 5. }
 עמדי *penes me,*
 xxix, 6.

פ
 פן *ne*
 xxxii, 13. from Isa. xxxvi, 18.
 Jer. li, 46.

ת
 תחת *contra,*
 xxxvi, 16. fr. Ezek. xxiii, 3.



The AUTHOR's absence from the press has occasioned the following

E R R A T A.

In the PREFACE.

P. x. r. Prologus.

In the LIFE of JOB.

xxi. l. 24. r. inquireret.

xxii. l. 13. r. over-ran.

l. r. an.

xxvi. l. 13. r. of being the wisest.

xxx. l. penult. r. probably.

xxxii. in the references col. 2. l. 1. r. τοξο-

τα

In the VERSION.

P. 5, l. 19. read worshipped.

28, l. 4. dele as they.

49, l. 7. r. become.

54, l. 7. r. eye,

62, l. 13. dele the before man.

71, l. 9. r. the before darkness.

136, l. 1. r. glorified.

152, l. 11. r. whatsoever.

In the NOTES.

P. 2, col. 1, l. 1. r. manuscript

l. 2. r. reads.

10, col. 1, l. 8. after night make a full stop.

col. 2, l. pen. r. حرب

11, col. 1, l. 2. r. للحرب

16, col. 2, l. 3. after prey make a full stop.

19, col. 2, l. 12. r. ذئب

l. 22. r. ذئب.

22, col. 1, l. 8. after calumniae make a full stop.

col. 2, l. 10. r. השלימו in one word.

l. 11. r. Gibeon.

23, col. 1, l. 6. after αλωα make a full stop.

l. 15. r. fis.

24, col. 2, l. 23. r. רוחי.

29, col. 1, l. 9. after וגש make a full stop.

30, col. 1, l. 6. r. عصم

l. 8. r. للطعام

32, col. 2, l. 13. r. ותמיגנו.

36, col. 2, l. 16. r. יתפלצון in one word.

38, col. 2, l. ult. r. יועדני.

43, col. 2, l. 21. r. חליפות.

44, col. 1, l. 13. place a comma at abi, and the semicolon after where ;

46, col. 1, l. 1. r. החקר.

col. 2, l. 24. r. והאלילים in one word.

51, col. 2, l. 22. r. explained.

l. 28. r. سبح

l. 30. r. ساح في الارض

53, col. 2, l. 21. r. words.

57, col. 1, l. 12. after 53 make a full stop.

col. 2, l. 2. r. Dr. Grey.

61, col. 2, l. 17. r. בקדמאי אדם.

62, col. 1, l. 13. r. دسمة ممت

l. 14. r. تنه الله

col. 2, l. 1. r. בלאטירהם.

63, col. 2, l. 6. r. בשלום.

65, col. 1, l. 22. r. become.

66, col. 1, l. 22. dele a.

67, col. 2, l. pen. r. فسكنى

68, col. 1, l. 16. r. سرت

71, col. 1, l. 15. r. باه and ابنه ذبه

78, col. 1, l. 20. r. دبكة.

l. 21. r. ذبح

col. 2, l. 22. after חנוני make a full stop.

79, col. 1, l. 2. r. תרדפוני.

91, col. 1, l. ult. r. the.

col. 2, l. 10. r. consensit.

95, col. 1, l. 21. r. making.

99, col. 1, l. 11. r. אפלטא in one word.

104, col. 1, l. 2. r. كلا

106, col. 1, l. 12. r. للمرمة

113, col. 1, l. 7. r. صاص

115, col. 1, l. 16. r. عريكة

116, col. 1, l. 2. dele it.

125, col. 1, l. 22. r. μολυχεα.

126, col. 1, l. 6, 7. r. Betheloh and Bethelohim was.

135, col. 1, l. 16. dele very.

136, col. 1, l. 20. r. יכסה.

137, col. 2, l. 12. r. 162.

142, col. 1, l. 8. r. עליהם.

149, col. 1, l. 5. r. of the son of Moses.

151, col. 2, l. 8. r. قشر

154, col. 2, l. 16. r. للسحابة

158, col. 1, l. 11. r. سفر

159, col. 2, l. 6. r. מוסרות.

161, col. 1, l. 6. r. nazca.

163, col. 1, l. 22. r. βαχαια.

23. r. εχει.

166, col. 1, l. 1. r. χαμασι.

167, col. 2, l. 11. r. prevent him from getting off.

170, col. 1, l. 11. r. renverser.

In the APPENDIX.

176, col. 1, l. 10. r. ετη.

In the INDEX.

178, l. 16. r. بصر

30. r. xxxvi. 9.

ult. r. xxxviii. 8. xl. 23.

179, l. 1. r. xvi. 15.

183, l. 1. r. כבר.

4. r. כבר.

20. r. كلا

185, l. 30. r. evulfit.

189, l. 10. r. צעד.

26. r. in.

190, l. 25. r. للمرمة

